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VOL. V.

ADDRESS TO THE PUBLIC.

AT the commencement of every volume of a periodical work the common practice of editors has sanctioned the propriety of making an address to the public. We gladly avail ourselves of this opportunity to state several considerations, which seem peculiarly appropriate at the present time.

When the intelligent and well-informed Christian looks around him, he beholds many consoling evidences that the period in which he lives is, in several respects, a happy one. Although tyranny and infidelity are desolating the earth; although the pillars of the moral world seem to tremble, and the foundations of the great deep of human wickedness are broken up, still there are scenes on which the eye, weary with exhibitions of guilt and misery, can refresh itself, and prospects on which it can dwell with pure and heavenly transport. The last twenty years have been crowded with events, which concern the religious state of mankind, and which are in themselves not less wonderful, and in their consequences vastly more important, than the astonishing political changes which have filled the world with terror and dismay. Christians have extensively, and openly in the sight of mankind, more justly appreciated the value of their religion than had been the case before; they have also awakened to a course of beneficent exertions, in some good degree corresponding with their professions and their hopes. The multiplied associations for the propagation and support of religion, which are almost daily increasing in numbers and strength, are glorious proofs of this assertion; as are, also, the almost innumerable instances of private charity directed to the noblest end, the conversion of the soul.

Among the auspicious occurrences of the present day, perhaps the most important are the establishment and wonderful progress of Bible Societies. The good which these institutions have already produced is incalculable, and suited to call forth expressions of joy and gratitude; but when we contemplate them as admirably fitted to co-operate in bringing forward the millennium, and as able from their extent and probable resources to assist powerfully hereafter in translating the Scriptures into all languages, we are prompted to exclaim, *What hath God wrought? This is the Lord's doing, and it is marvellous in our eyes.* Of the same nature is the general persuasion of the duty and utility of

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translating the Scriptures into all languages. If the attempts of this kind should increase for years to come, as they have increased in a few years past, it is impossible to foresee into how many populous nations of the heathen world the word of God will soon be spread.

The engagedness of Christians in supporting missions among the heathen, and among the poor and destitute in Christian countries, is worthy of particular attention. Without missions, the Gospel never has been, and therefore we may safely affirm never will be, promulgated among the heathen; without the Bible, missions cannot be expected to produce any great and permanent effect. Missionaries should therefore go with Bibles in their hands, and Bible Societies should avail themselves of Missionary Societies in order the most effectually to promote all the objects of their institution.

Missions are now supported in many places in each quarter of the globe, and their various success has abundantly proved that the blessing of God attends them, and sufficiently refuted the cavils by which ignorant and irreligious men have assailed them. Let the Christian world awake to a still more animated pursuit of the transcendently great and glorious object, the conversion of the whole human race. A great and effectual door is opening, by which multitudes, it is hoped, will enter, and proclaim the glad tidings of salvation to perishing millions.

It ought to be likewise observed, that real Christians throughout the world are more and more convinced of the importance of those great and peculiar doctrines of Christianity, which alone have produced a reformation of morals, or a salutary change of character in heathen or Christian countries. And while uniting in these doctrines, they are less disposed to dwell upon minor differences which have too often made a line of separation between those, who were in reality engaged in the same cause and partakers of the same grace. A spirit of genuine catholicism is gaining friends and advocates, and is practically exhibited by a very large portion of those who *love our Lord Jesus Christ in sincerity*.

With these things in view, many a devout Christian has exclaimed *What a blessed day is this!* A blessed day, indeed, it is to all who make a wise use of the privileges which every where exist. It is a day in which every wise man lives not for himself alone, nor for his family, nor for his country, but for the whole human race, wherever sin has brought its baleful consequences, and wherever pardon and salvation are offered through the Redeemer's sacrifice. Who will not rejoice that he lives in this enlightened day; and that he is permitted to engage as a Christian soldier in that glorious warfare which is waged under the great Captain of salvation against Satan and his strong holds of idolatry and delusion; a warfare which will not cease till the power of the great enemy of souls is taken from him, and the kingdom of Christ established in every part of the globe. Let every man, who has any regard to the best interests of the human family, take a spirited part in this great

controversy; let him cheerfully devote his time and his property as they are needed, and his fervent prayers which will always be needed, to the beneficent purposes which have been described.

Should it be said, that our national calamities throw a discouragement in the way of all public spirited exertions; perhaps it will be found on consideration, that these very calamities furnish an unanswerable reason for immediate and vigorous efforts. The wealthy men of our country, who have acquired their property by successful business, now experience in how many ways their designs may be frustrated. They may learn the uncertainty of worldly possessions, and may be justly anxious to *save* a considerable portion of their remaining wealth, by applying it to the promotion of that religion, which of course promotes and secures human happiness. Money thus expended can never be lost; it is without the reach of any possible change or misfortune. Though the immediate object for which it was given may fail, yet, if given with good intentions, it shall not lose its reward.

It is remarkable that the beneficence of Christians in Great Britain has regularly increased, notwithstanding the pressure of national calamities. And who can tell how much these calamities have been mitigated, and how many national judgments have been suspended, on account of the excellent spirit which has been shewn by a considerable portion of the people? Who can tell how much the prayers and beneficent actions of Christians in this country, may contribute towards removing the evils which our country feels, and the still greater evils which we fear? Let the experiment be made; and let all classes of persons attempt to do good to themselves and their country by doing good to mankind at large, and by exercising those mild, meek, and benevolent dispositions which the Gospel inculcates. Such an experiment will certainly succeed. While the Lord is *dashing the nations in pieces like a potter's vessel*, how desirable it is, that there should be some in every nation, who cry unto Him with earnest, efficacious, and unceasing prayer, and whose conduct proves them to be sincere in their professions.

Beside the favorable appearances above detailed, and which are seen in every part of the Christian world, there are several signs which augur well for this country in particular. Among them are the following:

First, a disposition to look to God as the only deliverer from national or individual calamities. Though the pious have always had more or less of this disposition; it is nevertheless believed, that they feel it now more than ever, and that the conviction of the important truth that God is the ruler of nations is producing great and practical effects. It is uniting the wise and good, without any other distinction of sect or party, in supplications for the Divine interposition in favor of their anxious and afflicted country. It is teaching the considerate and reflecting, that in order to expect the Divine favor they must obey the Divine commands. It is admonishing us all, that from national reformation alone can any confident anticipations of national prosperity be formed.

Secondly, a persuasion that united and manly exertions to put down vice and immorality in our country are loudly called for; and that a respectable portion of the community have virtue and courage enough left to make the attempt. We are inclined to think that this persuasion is pretty extensive, and that the connexion between a corruption of manners and national chastisement is clearly seen and explicitly admitted.

Thirdly, a great number of reflecting people, and nearly all faithful ministers of the Gospel, depend for lasting good on the plain doctrines of Scripture, illustrated in a plain manner. All other means of doing good have had their inefficacy sufficiently displayed.

These things have appeared to us to deserve a distinct notice in this address to our readers. As our great object is the promotion of genuine piety, nothing which has a direct or more remote reference to that end is improper to be recommended in our pages. Happy will it be for us, if our labors shall be in any degree instrumental in the production of holiness in the heart, and virtue in the life. That such is our intention we know; that this intention may be accomplished we anxiously desire.

While the editors of religious magazines endeavor to encourage others, and to stimulate their readers to love and good works, there are few persons who stand more in need of encouragement than themselves. Those of our friends, therefore, who think our efforts in any measure successful and deserving of encouragement, will feel the propriety of lending their influence towards making our work permanent, so far as an increased patronage will have that effect. The cessation or continuance of our labors must depend on the patronage of the public. Persuaded, as we are, that religious periodical publications are absolutely necessary to the success of any great purpose requiring the continued aid of a multitude of persons, it would be with unfeigned regret that we should consider ourselves obliged to give up a work, which we hope is not altogether unsuited to its professed design.

MISCELLANEOUS.

EVANGELICAL EXERTIONS IN ASIA.

No. III.

Containing an outline of the Baptist Mission in Bengal, with a view of the present number of Protestant Ministers in the East.

THE Mission which is to be the subject of this number, introduc-

ed a new and glorious era in the Christian Church. The institution of the Baptist Missionary Society in 1792, may be regarded as the first public event in that splendid series, which has furnished new occasions of wonder and joy to the Church, and needs only to be continued to give the Redeemer the heathen for His inheritance, and the utter-

most parts of the earth for His possession. Who does not know that the last twenty years have been different years to Zion from any which went before? Who has not heard of the uncommon effusions of the Divine Spirit in Great Britain and America during this whole period? Who has not heard of the establishment of the London Missionary Society in 1795, of the British and Foreign Bible Society in 1804, and the numberless Institutions of a similar character which have since appeared in Europe and America? Who has not heard of the growth of evangelical sentiments in the important Church of England, the general silence which has been spread among the ranks of Infidelity through the world, the attention every where excited to prophecies, and the illustration which they have received from the dispensations of Providence? Who does not know that every year of the twenty, has strengthened the general hope that the Church is on the eve of a better day? Thus while the enemy were coming in like a flood, and Infidelity was threatening to extinguish the light of Israel, the Lord lifted up his standard. When the time had come to visit with the darkness and plagues of Egypt the nations that had given their power to the beast, it became light in Goshen!—This effusion could not be restrained by one who began his public course the very month that gave birth to the Society at Kettering, and who has had opportunity to observe the whole progress of these wonderful events.

The honor of originating and

commencing the Baptist Mission, must be divided between John Thomas and William Carey, two names that will ever be dear to Zion. Without any knowledge of each other, they separately formed the design; their hands were united in the execution. Mr. Thomas had the honor of beginning the Mission without the aid of any Society; Mr. Carey created a Society to render the Mission perpetual.

Analagous to these different parts was a difference running through their whole characters. Thomas was ardent, impetuous, eloquent; Carey was cool, wise, and systematic. Thomas was bold in his designs, but had more talent to form generous purposes than patience to execute them; Carey was slow and persevering. Thomas, munificent, rather wanting in economy, and full of the most tender sensibility, was fitted to be the good Samaritan to the multitudes of poor who needed his medical aid; Carey, economical and prudent, could better superintend the pecuniary concerns of the Mission. Thomas, with a nervous system screwed up to a noble and perilous enthusiasm, that pushed him to great undertakings, while it subjected him to the extremes of joy and depression, rendered him irritable, and gave him a tendency even to madness; Carey, sedate and uniform. With a point in all he said, and pouring every thing from his heart, Thomas could seize, and penetrate, and bear away his audience; Carey, less eloquent, but with a remarkable aptitude at acquiring languages, was better qualified to conduct the translations. "Do not send

men of any compassion here," says Thomas to the Society, "for you will break their hearts. Do send men full of compassion here, where many perish with cold, many for lack of bread, and millions for lack of knowledge." On a time when a large company of brahmins and others were assembled to hear him, one of the most learned, whose name was Mahashoi, offered to dispute with him. He began by asserting that God was in every thing: therefore, (said he,) every thing is God,—you are God, and I am God. "Fie, fie, Mahashoi," answered Mr. Thomas, "why do you utter such words? Sahaib (meaning himself) is in his clothes: therefore, (pulling off his hat and throwing it on the ground) this hat is Sahaib. No, Mahashoi, you and I are dying men, but God ever liveth." This short answer confounded his opponent and fixed the attention of the people, while, as he says, he went on to proclaim one God, one Savior, one way, one faith, and one cast, without and besides which all the inventions of men are nothing. Being once on a journey through the country, he saw a great multitude assembling for the worship of one of their gods. He immediately approached them, and passing through the company placed himself on an elevation near the side of the idol. The eyes of all the people were instantly fixed on him, wondering what he, a European, meant to do. After beckoning for silence he thus began: "It has eyes . . . (pausing and pointing with his finger to the eyes of the image, and then turning his face, by way of appeal to the people,) but

it cannot see! It has ears, . . . but it cannot hear! It has a nose, . . . but it cannot smell! It has hands, . . . but it cannot handle! It has a mouth, . . . but it cannot speak, neither is there any breath in it!" An old man in the company, provoked by these self-evident truths, added, "It has feet, but it cannot run away!" At this a universal shout was heard; the faces of the brahmins were covered with shame, and the worship for that time was given up.

Such was Thomas. Carey on the other hand, more fearful of giving offence, holding cautiously the silent tenor of his way, pursuing with unremitted industry the study of the different languages, has attained to the chair of a Professor, and, in the opinion of a distinguished writer, is now "a far more learned orientalist than any European has ever been before him." These are the two interesting characters which I wished in the outset to introduce to my readers.*

Mr. Thomas was the son of a deacon of a Baptist church at Fairford in Gloucestershire. He was bred to medicine, and afterwards walked the hospitals in London. Inclined to dissipation, he bade fair at that age to make great proficiency in wickedness. After completing his education he settled in Great Newport-street, and commenced the practice of surgery and midwifery. Shortly after his marriage, he was brought to the knowledge of the truth under the ministry of Dr. Stennett, in 1781. His

* B. P. A. vol. i, p. 1, 2. M. B. M. M. vol. i, p. 259—253. Q. R. No. 1, p. 172, 176, 192, 195, 196.

affairs soon became embarrassed. Finding the world, as he expresses it, more ready to receive credit than give it, he was obliged to sell all and wait in lodgings till an offer was made him of going to sea. In the year 1783 he took a voyage to Calcutta in the character of surgeon of the Oxford Indiaman. Upon his return he was baptized in London, in 1785, and soon after began to preach. He sailed again as surgeon of the same ship in 1786, the year in which the Rev. David Brown, hereafter to be mentioned, went out to India.

On his arrival at Calcutta about the middle of the year, he formed a connexion with several religious persons, and opened for them a lecture on Sabbath evening. By them he was induced, at the beginning of 1787, to turn his attention for the first time to a permanent residence in India, with a view to propagate the Gospel among the Hindoos. This plan was so speedily matured that about the middle of the year he obtained his discharge from the ship, and sat down to learn the language. He could converse a little with the natives in 1788, and had gained so much of the language in 1789 that though his preaching was unintelligible through the faultiness of his pronunciation, he began by the help of Ram Ram Boshoo, his moonshee or teacher, to translate the Scriptures into the Bengalee tongue. He pursued this work till he had translated and dispersed in manuscript a part of Genesis, select portions of the Prophecies, the whole book of Psalms, together with Matthew, Mark, and James.

He employed Podo Loson a pundit, or professed instructor, of Nuddeea, to teach him the Sanscrit language. God gave him one or two Europeans as seals of his ministry, and encouraged him by some impressions, (which proved not however permanent,) on several Hindoos, among whom was his moonshee.

But the harvest required more laborers. After spending therefore five years and a half in the country, he embarked for England about the end of 1791, with a view to discharge his debts, to bring out his family, and to enlarge and strengthen the mission. While he was in London endeavoring to raise a fund for this great object, he was informed of the proposed meeting at Kettering. Providentially prevented from being present to witness the formation of the Missionary Society, he wrote shortly after to Mr. Carey, inquiring about the result of the meeting, and expressing an earnest desire to obtain a missionary companion. At a meeting of the Society in November, 1792, Mr. Carey communicated the views and wishes of Mr. Thomas, and proposed to unite the two objects by taking him into the service of the Society, which was done the next January.*

Mr. Carey was born on the 17th day of September, 1761.† Till the twenty-fourth year of his age he was a working shoemaker. His preparations for the ministry seem to have commenced about the time that Mr. Thomas embarked for India in

* B. P. A. vol. i, p. 7, 13-32, 53, 207. Nar. p. 7, 56. M. B. M. M. vol. i, p. 299, 300.

† B. P. A. vol. iii, p. 62.

1783.* In 1786, the year of Mr. Thomas's second voyage, he was invited to preach at Moulton, and in 1787 was ordained pastor of the Baptist church in that town. Before he came to Moulton he was deeply impressed with the state of the heathen world, and the duty of making some exertions to extend to them the blessings of the Gospel. In reference to this object he made himself acquainted with Latin, Greek, and Hebrew, with the geography, population, and religion of the various countries of the earth, and the labors of Christian Missionaries in different ages. In his conversations with his brethren, in his prayers and preaching, he seldom failed to introduce something relative to Missions. While he lived at Moulton, he wrote "An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen" In 1790 he removed to Leicester, a shire-town pleasantly situated on the river Sour; but he never concealed from that congregation his earnest desire to be employed as a Missionary whenever an opportunity should offer. About the same time he visited Birmingham, and became acquainted with Mr Pearce, whose kindred soul entered with ardor into all his views. His conversations, together with the monthly prayer meetings, gradually awak-

ened the attention of his brethren; while his zeal for missions, his thirst for geographical knowledge, and his remarkable aptitude at learning languages, led them to regard him for several years as peculiarly fitted to be employed in such a work.

His desire to form a Society and to enter on a Mission himself continued to increase, till at length at a minister's meeting held at Clipstone in the spring of 1791, he brought forward a proposition for the immediate formation of a Missionary Society. Nothing was done, however, at that meeting, but to request him to prepare for the press his *Inquiry*, and it was printed a few months after. At the annual meeting of the Association in May, 1792, Mr. Carey preached. He labored to enforce two points: First, that it was the duty of Christians to *expect* great things; Secondly, that it was their duty to *attempt* great things. The Association went so far as to direct that a plan of a Missionary Society should be drawn up to be laid before the Ministers' Meeting to be holden at Kettering, in the Autumn. This was done; and at Kettering, October 2, 1792, twelve ministers formed themselves into a Missionary Society, and subscribed 13*l.* 2*s.* 6*d.** At their meeting in November the Society received information respecting Mr. Thomas, and appointed Dr. Fuller to make further inquiries about him. The Committee of the Society met at Kettering on the 10th of January, 1793, and after examining the account which Mr. Thomas had drawn up of his labors in Bengal, de-

* Let it be recorded for an encouragement to prayer, that in 1784 an association of Baptist ministers and churches, who were to take the lead in supporting this Mission, agreed to set apart an hour on the first Monday evening in every month to pray for the revival of religion, and the extension of the Redeemer's kingdom. This was continued seven years.

* §58,33.

terminated to take him into the service of the Society. Mr. Carey at the same time consented to accompany him on a Mission to India. In the evening Mr. Thomas arrived and acceded to the proposals.

On the 13th of June, 1793, these Missionaries with their families sailed in a Danish East-Indiaman. On their passage Mr. Thomas finished his translation of the book of Genesis. They arrived in India Nov. 11th, and soon met with Boshoo, whom Mr. Carey employed to teach him the language, and to assist him in the translation. On the 22d of January, 1794, Mr. Carey began with the help of his moon-shee to correct the translation of Genesis. Mr. Thomas, in addition to his Shanscrit studies, pursued the same work, and that month consulted a printer in Calcutta, with whom were the types used in the country, about the expense of printing a Bengalee Bible. He undertook to support himself at Calcutta by his professional business; but Mr. Carey, whose funds were exhausted, was put to great straits. Early in February taking his family with him in a boat, he sailed in pursuit of some means of subsistence. On the 6th of that month he stopped at Dehatta, about forty miles east of Calcutta, the residence of the late Charles Short, Esq. superintendant of the salt works at that place. Mr. Short, who afterwards married Mrs. Carey's sister, generously received the whole family to his house till their own should be prepared. In that neighborhood, within a quarter of a mile of the impenetrable forests called the Sunder-

bunds, Mr. Carey erected a mat-house, and took land to cultivate. Here he continued to exercise himself in correcting the translation of Genesis.

In the mean time an event took place which changed the whole of these calculations, and called the Missionaries to a new scene of action. A young man and his wife having been drowned near Calcutta, and his mother, who lived with her son Mr. U— of Malda, being ill through the influence of grief, Mr. Thomas wrote his friend Mr. U— a letter of condolence. He had just entered his new house at Calcutta, when he received an answer from Mr. U— pressing him to visit his mother as a physician. Mr. Thomas obeyed the summons, and set off on a journey of 250 miles. Upon his arrival at Malda he was offered the superintendence of an indigo factory at Moypauldiggy, (commonly called Moypaul,) belonging to Mr. U—, and obtained for Mr. Carey the offer of another, belonging to the same person, at Mudnabatty, sixteen miles south of Moypaul, and thirty miles north of Malda, both in the district of Dinagepore. From Moypaul which lies a hundred miles from the borders of Bootan (a feudatory of Thibet,) you may see the mountains of that country at the distance of 200 or 250 miles. Mr. Carey received the offer on the first day of March, and set off with his family for Malda on the 23d of May. In the boat which conveyed him he continued to pursue the work of translation. When he reached Malda on the 15th of June, he was refreshed by joining once more his colleague, and finding

himself again surrounded by English society to whom he could preach. Before his removal he had begun to converse a little with the natives, and by the help of his moonshee, who had at length acquired English enough to be his interpreter, could preach in a broken manner. He soon was able to do the latter at Mudnabatty; but he found the vernacular dialect so different from that at Calcutta and Dehatta, that the hope of conversing freely and preaching without an interpreter, was longer deferred. He began at times to speak without an interpreter in the spring of 1795, and by the next autumn his preaching was very intelligible to the higher ranks who spoke the Bengalee language in its purity.

As soon as they were settled in their new employment, they relinquished, agreeably to their original intention, the salaries which they received from the Society, and even conceived the hope of being able to print the Bengalee Bible, or some part of it, at their own expense. Before this they had not thought of more than one translation, and scarcely hoped to see the whole of the Scriptures printed in the language of Bengal. *Missions*, where other languages were spoken, they had indeed contemplated. From the beginning Mr. Carey had formed the purpose of devoting his three eldest sons to the study of three separate languages, the Persian, the Chinese, and the Shanscrit, to qualify them for future missions. But that they should live to see one printed version of the Scriptures, was rather an object of desire than

of hope. Finding, however, that the vernacular language in that neighborhood was a dialect of the Hindostanee, and that the Bengalee translation would not be generally understood, encouraged also by the income which they expected from their business, they formed a plan in January, 1795, to print the Scriptures and religious tracts both in Bengalee and Hindostanee, and to erect two schools, one at Moypaul, and the other at Mudnabatty. In each school a pundit was to be employed to teach six Mussulman and six Hindoo boys the Shanscrit, Bengalee, and Persian languages. The boys were to be kept at school seven years, and to be furnished gratuitously with tuition, food, clothing, and lodging. The Bible was to be introduced into the schools, together with a little geography and philosophy. One part of this plan was so far carried into execution that two schools were soon opened, which admitted, however, a greater number of scholars than had been contemplated; and before the missionaries removed from that neighborhood, about fifty boys had been taught to read and write. Since that time, a considerable number of schools have been opened in different parts of the country.*

To carry the other part of the plan into execution they imme-

* B. P. A. vol. i, p. 1-3 7 8 17 34, 35, 45, 64 66, 68, 73, 75, 78, 79 85-94, 121, 124, 125 160-171, 175, 177, 179-183, 186, 190, 194-195, 203, 211, 213, 216 224, 32, 372 374, 393, 396, 407 420, 436, 439, 470, 479, 489, 492, 527. Vol. ii, p. 18. Nar. p. 3, 4, 8 10-13 15, 35, 36, 37, 72, 73. Q. R. No. 1, p. 171. M. B. M. M. vol. ii, p. 130, 271, 356, 357. N. Y. M. M. vol. ii, p. 479.

diately applied to the Society to send them a printing-press, engaging if they lived to refund the expense. The plan was to employ native printers, but instead of the old types of the country, to get new types cast in London, after a specimen written by a native. The plan thus settled, they both applied themselves with new vigor to the translation, Mr. Thomas assisted by Podo Loson, Mr. Carey by Ram Boshoo. The frequent avocations which Mr. Thomas experienced as a physician, left the greater part of this work to Mr. Carey, who possessing a superior relish for the employment, and the better assistant, gradually outstripped his colleague in the knowledge of the language, and at length took upon himself the whole charge of the translation. Mr. Thomas continued, however, to pursue the business with ardor till the printing was postponed in 1796.

By the first of August, 1795, having completed a rough translation of Genesis, Exodus, Matthew, Mark, James, and part of Luke, and given Matthew a revision, they grew so impatient to put the Scriptures into the hands of the Hindoos, that they abandoned the purpose of getting types from England, and determined to begin to print with the types and presses found in the country, though at a tenfold expense. They hoped at that time to get Genesis, if not Matthew and Mark, printed off by the end of the year. But a flood, which that season injured the indigo, impoverished them so much, that the design was wholly frustrated. They continued, however, translating with

unabated ardor, determined to devote all they could earn to the printing, if it was only a chapter at a time. Mr. Carey made every thing else give way to the translation, and in October pronounced Genesis, Exodus, Matthew, Mark, James, and part of John, (Luke was in the hands of Mr. Thomas,) ready for the press. Under their embarrassments they were obliged to return to the former plan of getting types from England, and that autumn they sent home a Bengalee alphabet for a specimen. But it was found difficult for strangers to the language to imitate the copy with accuracy, especially to supply a press at the distance of 15,000 miles.*

On the first day of November they formed a church of four members, (the two Missionaries, Mr. Powell, nephew to Mr. Thomas, who accompanied him from England, and died in 1802, and a Mr. Long, baptised by Mr. Thomas while in India before, and afterwards excluded;) and a year after Mr. Carey wrote to the church in Leicester for a dismissal. That autumn they were much interested by a letter from Mr. Pearce stating the purpose which he had formed of joining them in the missionary work, and the manner in which that design had been defeated. The letters which they had sent home after arriving in India, had awakened in him so great a desire to follow them, that he had offered himself for a Missionary. The question was

* B. P. A. vol. i, p. 125, 148, 195, 201—203, 206, 207, 212, 217, 223, 227, 232, 295, 314, 480. Vol. iii, Pref. p. 6. Theol. Mag. vol. ii, p. 213. M. B. M. M. vol. i, p. 253.

submitted to his brethren, who in November, 1794, decided against his going, on the ground that he was more wanted at home. He lived but five years afterwards. Had he come, Mr. Thomas says they should have thought of spreading the "Gospel into all the islands below, into all the hills of Bootan above, and even into Tartary." They immediately proposed to the Society to institute a mission to Bootan. Lately they had gained some information respecting that country, and had formed a design to visit it. From that time they continued to petition for more Missionaries, alleging that they wanted two or three thousand in Hindostan, and almost that number in Bengal. They indulged a confident hope that by means of that mission the Gospel would extend over all Hindostan into Tartary, and be conveyed in Bengalee, Persian, Shanscrit, Bootanee, and other languages then unknown; and they pressed upon the Society to remember Thibet and Pegu, as well as the extensive regions of Hindostan to the west and north west of Bengal. Mr. Carey had written, before the end of that year, a compendious Bengalee Grammar, and had begun a Bengalee Dictionary.*

Though they had relinquished their salaries, they were not neglected by the Society. In January, 1796, they received assurances of future support should their necessities require it, and of all the aid which the Society

could possibly afford them. This was a comforting word under their existing embarrassments. They were earnestly desirous to print, but were too much impoverished to begin. "I would give," said Thomas, "a million pounds sterling, if I had it, to see a Bengal Bible." But this zeal was more generous than wise. The version which their imperfect knowledge of the language had produced, was not fit for the press. This the Society, who were in a situation to judge more coolly, perceived, and the advice received from them that year put a stop for the present to all calculations about printing.

From that time Mr Thomas seems to have given up the translation to his colleague, who himself so far slackened his exertions, that in April he was studying Shanscrit in order to read the Shasters. He applied himself to the acquisition of a more thorough acquaintance with the Bengalee, and while he made rapid advances in the knowledge of the language, still labored abundantly at the translation. The loss of his moonshee, whom he was obliged about that time to discharge, checked the progress of the work, but with the aid of a young pundit he was still enabled to pursue it. By June almost the whole of the Pentateuch and of the New Testament was finished. Abandoning all hope of being able to print at their own expense, the Missionaries that Summer asked of the Society 100*l.* a year for the two-fold purpose of printing the Bible and supporting the schools. With this request the Society

* B. P. A. vol. i, p. 205, 211, 217, 219-221, 223-225, 231, 2, 8, 312, 354. Vol. ii. Pref. Nar. p. 14. P's Mem. p. 29, 140.

the next spring voted to comply.*

In April, 1796, Mr. Fountain sailed from England, and on the 10th of October arrived at Mudnabatty. In November Mr. Carey renewed his application to the Society for types and a printing press, and requested that a missionary printer might be sent out. Confessing their inability to support the expense of printing, he strove to awaken the English public to liberal contributions. He calculated then to be ready to print in two years. All the New Testament was translated, except Acts and the last sixteen chapters of Revelation. The epistles had been corrected by a learned pundit as far as the second of Peter: but the whole translation was to undergo several more revisions. At the end of the year he calculated that the New Testament would be finished, and once revised in March. He was persuaded that new types, a printing press, and a missionary printer sent from England, would save 1000*l.* in printing 10,000 copies, the number proposed. He applied to the Society at the same time for Arabic types.

At the beginning of 1797, Mr. Carey visited Calcutta and ascertained that the printing could be performed with a new fount of types cast there at less expense than he had supposed. This information he communicated to the Society the next March, about the time that the first revision of the New Testament was finished. Upon receiving this intelligence in the

Spring of 1798, the Society determined to begin the printing without delay, to send out paper for the purpose, and to apply to the Edinburgh Missionary Society for about \$1100 which had been promised. But considering the defects which would necessarily attend a first edition they voted to print only 2,000 copies. In the mean time the missionaries had been apprized of a resolution of the Society to pay up their salaries from the beginning, and to assist them to the utmost of their power.

The attention of the Missionaries was not wholly confined to a single language nor a single province. Before Mr. Carey left Dehatta he had acquired a little of the colloquial Hindostanee, and by the end of 1796, he could preach in that language with tolerable ease. His sons also were soon able to speak it with fluency. In December he told the Society that with a sufficient supply of men and money the Gospel might be conveyed from that central situation through the Rajamahl hills, Hindostan, Persia, Bootan, and Assam; that all the education necessary for Missionaries might be obtained in one place; and proposed something like a college. He mentioned the same thing the next March, insisting that the Mission ought to be strengthened as much as possible, as from that situation the Gospel might eventually spread through the greater part of Asia, and almost all the necessary languages might be acquired there. Early in 1797 the Missionaries visited Bootan where they were kindly received by the Soubah of the country, who the next year sent them a

* B. P. A. vol. i, p. 97 151, 292, 299, 301—305, 308, 311, 337, 348.

present, with a letter, and applied for medicines to cure a disease under which he labored. In December 1797, Mr. Carey renewed his application for more Missionaries. "We are learning," said he, "Bengalee; we want others to learn Hindostanee, others Portuguese, others Persian, others Bootanee, &c." In consequence of these representations the Society, in the autumn of the next year, resolved to send out a new supply of Missionaries. Mr. Carey, in the meantime still pursued the study of Shanscrit, and it soon became apparent that he was reaching forward to great proficiency in that language. By the middle of the year 1797 he had got a Shanscrit, Bengalee, and English Dictionary far advanced. The Bengalee translation however continued to occupy his chief attention, and by the end of November he had finished the Pentateuch and almost all the Psalms.*

Towards the close of the year, an event took place which highly gratified the Missionaries, and promised extensive good to India. A Letter Foundry for the languages of that country was established at Calcutta, not by the friends of the Missionaries, but by men who had no view to their accommodation. The hand of God was visible in making this provision for the dissemination of His word through the East, just at the time when types were wanted for the purpose. Till then Mr. Carey had never relinquish-

ed the idea of getting types from England, a hope which probably never could have been realized; but it was now apparent that they could be obtained on better terms in India. He at once proposed to establish a press at Mudnabatty, the press itself to be made in the country; and had some idea, at the recommendation of Mr. U— of printing, for the benefit of the higher ranks, the Persian Pentateuch and Gospels contained in the Polyglott. He still continued to cherish the hope that by means of future Missionaries the Gospel would be introduced into Bootan and all the neighboring nations.*

In the spring of 1798 the Society came to the resolution to begin to print. They had already appointed Mr. Carey their treasurer in India; and in the autumn of that year they authorized him to draw on a banking-house in London for the Translation and other general objects of the Mission.†

Mr. Fountain was able that spring to pray in public, and on the 10th of June, preached his first sermon to the natives. The latter part of that month a very calamitous flood, which swept away all the prospects of the year, obliged Mr. Thomas to relinquish his factory and remove from Moypaul. That circumstance, added to ill health and the death of a sister of which he had lately heard, threw him into great dejection, and in letters written about that time he complained that every prospect of usefulness and comfort had been removed, that he no more hoped

* B. P. A. vol. i, p. 178, 309—311, 320, 328, 331, 334, 345—348, 358, 360, (which should be 361.) 368—370, 372, 379, 389, 403, 408, 416—418, 429, 437—439, 447, 498, 470, 471, 473, 476

* B. P. A. vol. i, p. 397, 437. Vol. iii, Pref. p. 6.

† B. P. A. vol. i, p. 416, 419, 451.

for a home on earth, nor expected to continue long. In July he was in the neighborhood of Nuddeea, in August at Chandernagore a few miles above Calcutta, in September at Calcutta, preaching very frequently. Mr. Carey lamented his removal as a great loss to that part of the country, particularly to the sick for whom he had done more, in the opinion of his colleague, than any other person that had ever been in India. Mr. Carey concluded his lamentation with this testimony: "He has many qualifications which render him the fittest person for a Missionary that could any where be found."*

About that time Mr. Carey had the satisfaction to obtain a printing press, a blessing which for several years he had scarcely dared to hope for. One had lately been brought from England and advertised for sale at Calcutta. He eagerly secured it, and on the 23d of September it arrived safe at Mudnabatty. He had just received from the new Foundry proposals for casting a fount of types. About the same time he was informed that a Captain in the army at Calcutta, (probably the same that Dr. Buchanan in 1810 calls Lieut. Colonel Colebrooke,) was engaged in translating the Scriptures into Persian.

The manner in which Mr. Carey at that time was employed may be seen in the following extract from one of his letters written in September. "I constantly employ the forenoon in temporal affairs; the afternoon in reading, writing, learning the Shanscrit, &c; and the evening,

by candle-light, in translating the Scriptures, and correcting the translation: and except I go out to preach, (which is often the case,) I never deviate from this rule." He had said in January that he frequently devoted the afternoon, as well as the evening, to the translation. In September he was translating Jeremiah and correcting Isaiah. By the end of October the Pentateuch, Psalms, Isaiah, Jeremiah, part of Ezekiel, and the whole of the New Testament, were finished. By the end of November he had translated Lamentations and more than half of Ezekiel, and hoped to complete the whole Bible in another year. The Historical Books, (viz. from Joshua to Esther inclusive) were left to the last, and Mr. Fountain had just commenced a rough version of that part. Job, the Writings of Solomon, and the Minor Prophets still remained untouched. All these proved too much labor for a single year, but the whole was nearly finished in the spring of 1800.*

The Missionaries had all along been urging on the Society the importance of increasing their number.† That wish was at length gratified by the arrival of four new ministers. Messrs. Marshman, Brunsdon, and Grant, with their wives, Mr. Ward, and Miss Tidd, (who was engaged to Mr. Fountain,) sailed from London, with Captain Wickes, May 25th, 1799, (at the time when Mr. Pearce was languishing with his last sickness,) and

* M. B. M. M. vol. ii, p. 130. B. P. A. vol. i, p. 372, 403, 439, 468, 469, 471, 472, 486, 487, 429. Ch. Res. p. 90. Nar. p. 18.

† B. P. A. vol. i, p. 304, 319, 320, 324, 328, 329, 334, 347, 370, 372, 389, 428, 437, 333.

* B. P. A. vol. i, p. 422, 440, 449, 451, 452, 457—463, 470, 477, 480.

on the 13th of October arrived at Serampore, a Danish Settlement fifteen miles above Calcutta. After an illness of four days Mr. Grant was removed on the last of October. The factory at Mudnabatty was then about to be relinquished on account of the failure of crops, and Mr. Carey's engagement was within a few weeks of expiring. He had taken a small place at Kidderpore, twelve miles distant, where he intended to carry on a little business, and erect houses for his newly arrived friends. But the English Government refused to let the Missionaries go up the country, and Mr. Carey was obliged to abandon his place at Kidderpore, with the loss of property to the amount of 500*l*.* and remove with Mr. Fountain to Serampore, where he arrived with his family on the 10th of January, 1800. The rent of lodgings being high, the Missionaries purchased a house with a considerable quantity of land on the bank of the river, the rent of which in four years would have amounted to the price.

This change proved very favorable to the Mission. They could scarcely have worked their press to advantage, or obtained an English school, at Kidderpore. They were then hardly known at Calcutta; but their vicinity to the capital of British India soon introduced them to public attention, and obtained for Mr. Carey an important office. What they regarded as a trying necessity proved a merciful dispensation. The same may be said of that long course of embarrassments and disappointments which had

delayed the printing till the arrival of Mr. Ward, who having been regularly trained to the business, was able to execute it with accuracy and neatness.

Every preparation was now made for printing. The translation was nearly finished, a press was obtained, types were agreed for, and a printer was on the ground. A sufficient fund to begin with was also furnished. They had received from the Edinburgh Missionary Society §1111; from friends in India §5968, and in the course of that year collected §91 more. They accordingly set up the press at Serampore, and issued proposals for the Bengalee Bible, advertising at the same time for employment in the general line of printing, and for an English school. About fifty copies were subscribed for by the middle of August. The school was established under the care of Mr. and Mrs. Marshman, and has proved the principal means of support to the whole missionary family.†

The College of Fort William, destined to exert a prodigious influence on the civil and religious interests of Asia, and on the Baptist Mission in particular, was founded at Calcutta, by the Marquis Wellesley, on the 4th of May, 1800. Mr. Carey took an impression of the first page of Matthew on the 18th of the same month. About the middle of June they began to print the New Testament. Besides 2,000 copies of the whole, they struck off five hundred copies of Matthew

† B. P. A. vol. i, p. 517, 522, 526, 527. Vol. iii, Pref. p. 3—6, p. 26. Nar. p. 16—18. N. Y. M. M. vol. ii, p. 235, 479. Pan. vol. vi, p. 39.

for immediate distribution, some hundreds of which were dispersed by the middle of October. Matthew, Mark, and the greater part of Luke were printed by the middle of August, and early the next spring, the whole Testament was completed.*

While the New Testament was in the press, a cluster of events took place, which must not be omitted. Early in June a Bengalee school for the gratuitous instruction of native children was opened by Mr. and Mrs. Marshman, which by the 20th of July contained forty scholars. On the 20th of August Mr. Fountain was removed by death. In October Messrs. Marshman and Ward began to preach to the natives. But the most interesting events are yet to be recited. Mr. Thomas and Mr. Carey had now been in the country seven years, and not a Hindoo had renounced cast for the Gospel, or been baptised. Much rubbish had indeed been cleared away, and many materials collected, but no part of the building was reared. In the recollection of what they had left behind, cut off from Christian society, and crushed by frequent disappointments, their trials, their discouragements, and often their depressions, had been great. The year 1800 was the season of their greatest depression. "It is now," said Mr. Carey in October, "seven years since we entered upon the work of the Mission, and it is uncertain to this hour whether any of the heathen are tru-

ly converted." That summer the Missionaries had uncommon desires and a special spirit of prayer for the conversion of the heathen. Mr. Thomas, who was preaching at Bheerboom, largely partook of the same spirit. The latter end of October he visited the other Missionaries, and perceived, as he says, the holy unction on them all. His conversation and prayers appeared unusually impressive to them. At his suggestion they established a weekly meeting for prayer for the success of the Mission. Early in November many of the natives came to the Mission-house for copies of Matthew. On the 25th of that month Mr. Thomas was called to visit Kristno Pawl who had dislocated his arm. Gokool, who for a little time had been somewhat affected, happened to be present. After the operation Mr. Thomas solemnly addressed the patient and those that were with him. The time had come; Kristno with his family and Gokool submitted to the Gospel, and the first Missionary had the happiness of bringing the first Hindoo convert to Christ. On Monday the 22d of December Kristno and Gokool, eat with the Missionaries, and thus publicly threw away their cast. The same evening they with Kristno's family made a solemn profession before the church, intending to be baptised the next Sabbath. "Mr. Thomas was almost overcome with joy." His irritable system was excited too far, and (let it be written with a tear) "he was for some weeks in a state of complete mental derangement." An uproar raised by the natives, intimidated

* Ch. Res. p. 90, 91 Note. Mem. p. 69-72. Nar p. 18, 20, 24. N. Y. M. M. vol. ii, p. 478-480. Con. E. M. vol. ii, p. 157.

Gokool and the women, but Kristno, together with Felix Carey, Mr. Carey's eldest son, was baptised the next Sabbath, Dec, 28th. "One of the brethren, then laboring under a mortal disease, was brought in a palanquin to witness, the first triumph of the faith." The ceremony was affecting; the Danish governor was unable to restrain his tears. "Ye God's of stone and clay," says one of the Missionaries, "did ye not tremble, when in the name of the Father, Son, and Holy Spirit, one of your votaries shook you as the dust from his feet!"

On the 18th of January, 1801, Mr. Fernandez, a merchant of Dinagepore, and Joymonee, Kristno's wife's sister, were baptised. This was followed on the 22d of February by the baptism of Rasoo, (Kristno's wife,) and Unna, a widow living in the family; by the baptism of Gokool on the 7th of June, and of his wife on the 4th of October. It is worthy to be recorded that this success commenced immediately after the Gospel by Matthew and some religious tracts began to be distributed.*

Just as the printing of the New Testament was finished, in the spring of 1801, Mr. Carey was appointed by Marquis Wellesley Teacher of the Bengalee and Shanscrit Languages in the College of Fort William, with a salary of \$3330. That salary, according to a compact subsisting between the Missionaries, went into common stock. The title of his office seems not at

first to have been so clearly settled as to exclude all misapprehension; for Mr. Carey informed his friends that he was appointed *Professor* of those Languages. It is certain, however, that another person was Professor of Shanscrit in 1805, (who seems to have been Mr. Colebrooke, author of a Shanscrit Grammar, and styled by Dr. Buchanan "the father of Shanscrit literature,") and that Mr. Carey was only *Teacher* of Shanscrit, Bengalee, and Mahratta, (as he himself afterwards informs us,) till the commencement of 1807, when he was advanced to the office of Professor of Shanscrit and Bengalee, with a double salary.†

Soon after Mr. Carey's appointment to that office, the Mission sustained another loss by the death of Mr. Brunsdon, who after a long illness departed this life on the 3d of July. In expectation of additions to their number, by fresh supplies from England, for which they continued to apply, the Missionaries, early in October, extended their establishment at Serampore by the purchase of more than four acres of land contiguous to their own, with the buildings upon it. That year they collected for the Translation, by the sale of the New Testament and in donations, \$5143,42.

This was the state of the Mission when Mr. Thomas was called away from his labors and sufferings to join the spirits of Fountain, Grant, Brunsdon, and Pearce. He lived to see the whole Bible translated and the New Testament published: he

* Nar. p. 18-23, 25-27, 39, 62. B. P. A. vol. iii, Pref. Pam. vol. ii, p. 138. M. B. M. M. vol. i, p. 253. Vol. iii, p. 97, 93, 106. Con. E. M. vol. ii, p. 157. Q. R. No. 1, p. 172, 173.

† M. B. M. M. vol. 1. p. 322, 323. Q. R. No. 1. p. 46, 176. Mem. p. 10, 44, 67. Ch. Res. p. 44, 113, 239 Note. N. Y. M. M. vol. iii. p. 275.

lived to see six natives baptised, and a work of grace begun that was never to end: he lived to see the Mission firmly established at Serampore, under the favor of the Danish and English governments, with every prospect of enlargement, and his colleague devoted to an office in the College that was to extend its protecting shade over the Mission-house: and having seen all this, he fell asleep on the 13th day of October, 1801. By these repeated deaths the number of Missionaries was again reduced to three, with the addition of Felix Carey, who soon after his baptism began to preach.*

(To be continued)

ON THE NECESSITY OF LIBRARIES FOR THE CLERGY.

To the Editor of the Panoplist.

SIR,

IT is, I believe, universally admitted, that those who devote themselves to agriculture and the mechanical arts, must be furnished with the appropriate sets of tools, before they can work to advantage. A young man, setting up for himself on a farm, might, indeed, use his hands instead of a hoe, or a sharpened piece of wood in the room of a spade; he might cut his grass with shears for want of a scythe, or carry his produce to market in a basket instead of a cart; but surely nobody would be so unreasonable as to expect much from him, while laboring under such disadvantages. None but an Egyptian task-master would demand the tale of bricks without giving straw. The same

* Nar. p. 25, 26. B.P.A. vol. i, 485, 490, 491. Pan. vol. vi, p. 39. N.Y.M. M. vol. ii, p. 479. Vol. iii, p. 475.

remarks will apply with equal force, to every mechanical trade. The carpenter, the shipwright, and the goldsmith, must have a variety of tools at hand, or they will labor to very little purpose, however diligently they may apply themselves to the business before them.

Now, Sir, I think every reflecting mind must perceive, that what agricultural implements, and mechanical tools, are in the field and the shop, books are in the study of a professional man. They are the instruments with which the mind works; and are as necessary to the student, as the plough or the hoe to the farmer. He can do nothing to purpose without them.

The Physician must have free access to a library of well chosen professional books; and must be well acquainted with their contents. A quack he may be without books, or study; but can never thus become an able counselor, or useful practitioner.

The Lawyer, also, must have his library, not only while engaged in preparatory studies, but during the whole course of his practice. He must have on his shelves, an extensive collection of the best authors; not indeed to read daily, or in course; but to consult at his leisure, as often as he finds occasion. A person of quick apprehension, may doubtless pass for an ingenious man, without many books, or much reading; but he can never rise to eminence, in the profession of the law.

Need I add, that the Divine too must have a good professional library? Surely it must be obvious, that without books his study lacks its most essential furniture. The Bible indeed, is worth more than all other books.

It is a library of itself, which ought to be estimated above all price. The "man of God," in order to be "thoroughly furnished," must make it his principal study. It should always lie at his right hand, when not in use. But it does not follow, that he must read nothing else, or that other books are of little value; any more than it follows, that because the gift of a Savior outweighs all other gifts of God to men, therefore, other gifts are not worth enjoying, or being thankful for.

The science of Theology, opens to the young and inexperienced minister, a vast and interesting field. The branches of this divine science are numerous and of the highest possible moment. Doctrines which lie at the foundation of the Christian system, are to be defended against a host of assailants, and to be taught with plainness and perseverance. Duties growing out of the most unpalatable of these doctrines, are to be stated and enforced, in direct opposition to many sneers, much false reasoning, and all the bad propensities of the human heart.

Now when any difficult or controverted subject presents itself to a minister for investigation; when it becomes important to bring into a narrow compass the best things that can be said, for the instruction and benefit of his people, books are of great use. After faithfully and prayerfully consulting his Bible, and arranging his own thoughts in the best manner he is able, it is certainly desirable, that he should have all the assistance, which can be derived from the most able and pious of his predecessors. But

how is he to obtain that assistance? How but by having ready access to their writings? by having them in his library?

Let a minister adopt and pursue this method of study; let him acquaint himself thoroughly with the Scriptures; let him *always* resort to them in the first instance; let him then read extensively, what the best authors have written upon the point under consideration, bringing every opinion to the unerring standard before him; let him proceed in this manner, giving every subject in its turn a thorough investigation, and his "profiting" will not fail to appear to all. His views will be enlarged, his mistakes corrected, his graces enlivened, and his public discourses enriched.

But a minister cannot adopt and pursue this course without the aid of a good library, containing at least a few expensive standard works, together with a pretty long catalogue of miscellaneous volumes. Such a library, cannot, upon a moderate calculation, cost less than eight hundred or a thousand dollars. And how is it to be obtained? This is the point at which I have been aiming in most of the preceding observations.

Young men who devote themselves to the ministry, are, in general, far from being wealthy. Most of them nearly or quite expend their patrimony in preparatory studies; and not a few are involved in debt, when they commence preaching. When they are settled, they and their families must have somewhere to live. Houses and lands cannot be purchased without money, or credit. As the persons described have

not the former, they must resort to the latter. Of course at their first setting out, at the very time when they want a library most, they have not a dollar to spare for books; and what shall they do? Their salaries are generally so low, that they find it difficult to meet the current expenses of their families. To run in debt for books, without the prospect of paying, would clearly be wrong. To purchase them with ready money, without doing injustice to creditors is impossible.

This representation is no fiction. A host of witnesses might be summoned to establish every word of it. Hundreds of ministers in our land, know from experience that it is true. For want of books, many a young man, in the ministry, passes the "prime of his prime" for study, with comparatively little improvement to himself; and with much less advantage to his people, than they might and would derive from his labors had he a good library.

Surely, if any method can be devised, to remedy this evil, every man must rejoice at it, who wishes for the respectability and usefulness of the clergy. I have one method to propose, but it must be reserved for a future communication. MIKROS.

ON MISSIONS TO THE INDIANS.

Extracts from two Letters of Eleazer Williams, of the Iroquois nation, who is now in a course of Education under the direction of the American Board of Commissioners for Foreign Missions.

"MUCH has been done by the good people in New England,

towards christianizing the American Aborigines. Eliot, the Mayhews, Brainerd, and Sergeant, whose memory will be dear to the latest posterity, spent large portions of their time and talents, in this great and all important work. But of late, the Missionaries have had so little success, that many people are discouraged with regard to the Indians, and think they can neither be civilized, nor christianized. The attempts, however, have not been altogether without success. The result of the labors of some Missionaries has been such as to authorize the belief, that it is at least practicable to meliorate the condition, and convey some light of the Gospel into the minds of the Savages.—

"I have no doubt, that there is room for improvement in the system of Missionary instruction among the Indians; especially in the choice of teachers,—their temper, manners, and address.—The Missionary should endeavor, in the first place, to acquaint himself with their customs, manners, habits, and dispositions; and conform to them to such degree as to give them no occasion to say, "The Englishman despises the ways of the Indians." In this way only, can he gain their attention, secure their confidence, and win their hearts.—

"The success of the Jesuits in Canada was undoubtedly owing, in a great degree, to their acquaintance with human nature. They not only studied the Indian temper and character; but they conformed themselves to the ways and manners of the different tribes, whom they converted to the Romish faith. Their su-

perior knowledge and address gave direction to the counsels and measures of the Savages; their acquaintance with medical and chirurgical subjects qualified them to discharge the duties of Physicians and Surgeons. By their knowledge in the arts of life, the Indians were daily instructed in their rude attainments of fishing, agriculture, and making their cabins and weapons. The Fathers gained their affections by an attention to all the offices of humanity. In this kind of management the Jesuits were most of all distinguished. And it does not appear that any other order of clergy have united such extensive science, such knowledge of business, of men, of human life and conduct. Wherever they went, they met with great success; and when their manners and conduct were compared with the awkward and disgusting manners of the English Missionaries, the natives concluded that the Jesuits were the men who were the favorites of the Great Spirit above; and that he neither did, nor would work much by the other Missionaries, especially by the formal unaccommodating metaphysical English priests.

"No one was more successful than father Fremin. He went incessantly from one canton to another. He spoke the language of the natives as readily as they did themselves. He charmed them with his affability; he gained them by his liberality; while also he commanded respect by his daring conduct; and he well knew what part to act, without hesitation, on occasions where promptitude of decision was required; qualities of

essential moment in the situation where he was placed. A most excellent pattern to be imitated by every Missionary.

"Thus you see, my friend, to be successful in christianizing the American ancients, it is a matter of vast importance, that the Missionary should be well acquainted with the Indian temper and character. I would recommend to your attention the following books, wherein you may gain much knowledge and information of the customs and manners of our red brethren: Carver's travels; Colden's History of the Five Nations; Adair's History of American Indians; and memoirs of the Indians in New France, by the fathers Marquette and Hennipen."

LETTER II.

"How gloomy, and how melancholy is the thought, that millions of our fellow creatures, whose souls with ours are destined either to happiness or misery beyond the grave, are now involved in gross darkness, ignorance and guilt. Their unhappy state should prompt us to exertion in propagating the Gospel and diffusing more extensively the light of life. If there ever has been a period in which Christians ought to exert themselves, to do something for the heathen, and pray that the kingdoms of this world may become the kingdom of our blessed Immanuel, it is certainly now. Some say, "The time is not yet arrived to promote the conversion of the Heathen." But, I would ask, when will the time

come?—I have been looking into the promises made in the book of God, concerning the heathen, to see whether a certain period has been stated, in which they will be fulfilled: But I looked in vain. The truth is, that God has not plainly revealed any particular period for their conversion; and he has ever required, and does now require, all Christians to do something for the prosperity of that kingdom, which is not of this world.—

“While we, my dear friend, pray that Christ’s kingdom may come and his will be done on earth, as it is in heaven; while it is the desire of our hearts and our prayer to God for the heathen, that they may be saved, let us hear their cry, “come over and help us.” Let no dangers nor hardships discourage us from going into the wilderness; but as the good soldiers of Jesus Christ, let us, if possible, clear ourselves from the blood of those poor Pagans, who are now perishing for want of the bread of life. Terrible are the yells of the Savages when they dart from their ambush on their foe; but infinitely more terrible will be their screams of agony in a future state, to those who suffer them to perish through neglect. “You white people knew the will of the Great Spirit, but you would not come and tell us. You came indeed into our woods and took away our hunting grounds. You taught us to lie, to cheat, and to swear; but you sent none to teach us how we might be happy when we were gathered to our fathers.” How severe will be such reproaches! and alas, how justly merited by some who at the

present day, bear the Christian name!—

“In my late tour into Canada, I saw a number of the Algonquin and Iroquois Indians, who expressed a strong desire to have the Gospel preached among them. These two tribes are in a degree civilized; and there is a prospect that many of them would embrace the Christian religion, if they had the means of being instructed in its principles. Now, my friend, when there is any, even the least, prospect of diffusing the Gospel among the poor Pagans in our own country, it should excite our fervent prayers for the furtherance of so desirable an object; and induce us to go, and, if possible, be the means of bringing those, who are now perishing for lack of vision, to a knowledge of those divine and heavenly truths, which are calculated to make man wise unto salvation.”

THOUGHTS ON MATT. v, 37.

Let your communication be yea, yea; nay, nay, for whatsoever is more than these cometh of evil.

Commentators have generally concluded, without hesitancy, that this text was meant to apply only to swearing in common conversation. But there is nothing in our Lord’s words, which implies such a restriction; and the reason, which follows, will apply to every kind of oaths. Whatsoever, is more than yea, yea, and nay, nay, *cometh of evil.* There is nothing in our Lord’s

words which implies a restriction to conversation. Let your *communication* be yea, yea, &c. The original word (*λογος*) has as indefinite and general an application as the English word *communication*. It may signify a single word, conversation, a set oration, an epistle, an argument, the reasoning of the mind when not expressed; and it is put for the **WORD** or **SON** of **GOD**. Why then should we not understand the prohibition to be general?

The reason given by **CHRIST** against swearing is applicable to all kinds of oaths. Whatsoever is more than a simple, or at most a repeated affirmation, or negation, *cometh of evil*. We cannot be too deeply impressed with the intrinsic excellence and universal importance of truth. To the upright man no kind of deceit can ever be necessary. Deceit is useful only to favor iniquity. Would you injure your neighbor? Deceit is often necessary to effect the purpose. Have you been guilty of an action of which you have reason to be ashamed, or to dread the consequences? It is probable you will sacrifice truth, rather than be exposed to disgrace or punishment. But are all your designs pure and generous—there can be no need of concealment, much less of falsehood.

Falsehood being only an handmaid to vice, and entirely unnecessary to the upright soul, is one of the greatest evils. From this evil all oaths originate. Were it not for this, what occasion could there be for swearing? The most simple declarations would be implicitly believed, and would fully answer the pur-

poses, which the most solemn asseverations cannot now always effect. Can we suppose that oaths were known, before falsehood had given occasion for them? If simplicity and godly sincerity could now universally prevail in society, the necessity of oaths would be entirely done away. But it is a melancholy fact, that many, from interest, prejudice, and sometimes from wantonness will misrepresent. Would we, therefore, know the certainty in any important case, it is often necessary to remind men of the presence of an omniscient God, and to make them swear by him, and implore his favor only as they speak the truth.*

But can a general rule of moral propriety give way to prudential motives? Yes, oaths have always been permitted by God, when necessary on solemn and important occasions. We find the best men represented in the Scriptures of the Old Testament as swearing, and exacting oaths. St. Paul in his epistles calls God to witness. Our Lord answered to the high priest, when adjured *by the living God*, (the usual mode of administering an oath among the Jews,) to tell him, whether he was the Christ the son of God. And God himself, willing to show unto the heirs of promise the immutability of his purpose, confirmed it by an oath.

Nor is this the only instance in Scripture of a general rule of moral propriety being relaxed for important purposes. Our Lord, being asked on a certain occasion whether it were lawful

*“So help me God,” i. e. may God help me only as I speak the truth.

for a man to put away his wife for every cause, replied—"Have ye not read, that He, that made them at the beginning, made them male and female? or, as it would be better rendered, "*one* male and *one* female? and said, for this cause shall a man leave father and mother, and cleave to his wife, and they twain shall be one flesh. Wherefore, they are no more twain; but one flesh. What, therefore, God hath joined together, let not man put asunder." The inquirers very naturally ask, "Why then did Moses command to give a writing of divorcement and to put her away?" He saith unto them, "Moses, because of the hardness of your hearts, *suffered* you to put away your wives, but from the beginning it was not so." Here it is evident, that as in the beginning God made only one male and one female, it was the design of this constitution, that every man should have his own wife, and every woman her own husband, and that the marriage relation should be indissoluble. Yet this original law of our constitution was for a time dispensed with. Moses suffered the Jews to put away their wives. God permitted the patriarchs and prophets to have more wives than one. It appears, then, that what is in itself originally and absolutely best, was for a time dispensed with, from regard to the weakness of men. Such a dispensation, though permitted by God, *came of evil*. Christ accordingly restores the original law of nature, which under the spiritual dispensation of the Gospel is to be considered inviolable.

Now let us apply these re-

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marks. Immediately after forbidding divorce, Christ says, "Again ye have heard, that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, swear not at all, &c. But let your communication be yea yea, nay nay; for whatsoever is more than these, cometh of evil."

As from the hardness of the Jews' hearts it became necessary, that they should have some indulgences with respect to matrimony, inconsistent with the original design of Providence, and the pure state of the Gospel church, so from the prevalence of falsehood in the world, and consequently of distrust, it became necessary, that men should in some important cases be laid under extraordinary and solemn obligations to speak the truth. Hence oaths were permitted, that those, who are not habitually under the influence of religious principles, might, by calling to mind the presence of God, the avenger of perjury, be awed to make a just representation; that others might repose confidence in their testimony; and that so an oath for confirmation might be the end of all strife. The permission of oaths by God no more proves their absolute propriety, or that they would have been proper in a state of innocency, where falsehood and consequently distrust were unknown, than the temporary permission of polygamy and divorce proves them to be agreeable to the original design of God and constitution of nature. The only difference is this. The indulgence with

respect to marriage has ceased, being no longer necessary under the clear light of the Gospel. Oaths are still continued as necessary for man in his present imperfect state. But when that which is perfect is come, these will also be done away.

The practical inferences from this representation are,

1. That all *unnecessary* oaths are improper and sinful. Especially must we condemn that profane swearing so often heard in our streets, and sometimes in shops, counting rooms, offices, and parlors. It appears to have no motive but wantonness; and no other tendency than to corrupt men and insult God.

2. We ought always as carefully to speak truth, as if we were under oath. Every falsehood is in itself criminal, and is designed either to injure some one, or to hide guilt. This is equally true of evasive misrepresentation, and all insincerity; and these will increase to more ungodliness.

3. Whatever we may think of the propriety of multiplying oaths in courts, and before magistrates, to the degree that they are by law multiplied among us, no person need scruple to swear, when required by legal authority. We are to "obey every ordinance of man for the Lord's sake." When any subject is, like this, left discretionary by God, we must submit our discretion to that of the government under which we live, and obey the powers that be.

4. If we uniformly and conscientiously regard truth, our reputation will be so established, that any kind of asseveration will be unnecessary. There are

persons, whom it would be thought indecent to request even to repeat their yes or no. All may possess such reputations. Then it will never be necessary to take an oath, except on those judicial occasions, when, to avoid the appearance of partiality, they are uniformly administered. Then it will never be necessary to use any stronger affirmation or negation, than simply yes or no. How desirable is it, that swearing, which originates in evil, which comes from the father of lies, should with all its spurious train be excluded from society. With a sacred regard to truth, let our communication be yes yes, no no. *CASSEDRO.*

MEMOIRS OF SALLY HEALY, AND
JOSIAH MOORE.

To the Editor of the Panoplist.

SIR,

I send you brief memoirs of two young persons who belonged to my congregation, and whose deaths excited here a more than usual interest. If you think them worthy of a place in your publication, they are at your service.

SAMUEL AUSTIN.

Worcester, June 8, 1812.

SALLY HEALY.

THIS young lady, pleasing in her person and manners, of an intelligent and discriminating mind, and much esteemed by her Christian acquaintance, died June 25, 1810, aged 24. She had severe trials of mind before she obtained a hope that she was a subject of that renovation of heart, without which no person can enter the kingdom of heaven. During the

little time that she sustained the name and relation of a disciple of Christ, she was blameless in her walk, and a constant, and apparently devout, attendant upon the public exercises of religious worship. As she became feeble, and the disorder which proved fatal to her advanced, she was subject to great mental depression and despondency. The following extract from her diary, under date of March 20th, while it furnishes evidence of her piety, will shew into what gloominess of mind she was sunk. "Last Sabbath was our communion. For several days before, I felt a distance from God; had no nearness to him in prayer, in reading, or in any duty whatever. There seemed to be a cloud before me; and a great unpreparedness of heart for this holy ordinance. Sabbath morning I arose early, in hopes to feel more alive in the service of God; but prayer was performed more as a burden than a delight. But I still hoped that, in the course of the service, or in communion time, I should be aroused from my slumbers, and warmed with love and repentance. But I remained, through the whole, spiritually dead, and I was led to make a most diligent and serious inquiry into the true state of my mind, and why it was that I did not experience any true and sensible delight in Christ at his table. I did at first think it might be a temptation of the great adversary. But it does appear that I have been greatly deceived, and am still in the gall of bitterness, and bond of iniquity. All my present feelings seem to confirm this solemn truth. I have no heart to pray, no delight

in reading the word, or in any means of grace, and there is a secret dread felt at the thought of going to the house of God, and joining in his service. For all these things seem to be adding sin to sin, when the heart is not right with God. For without love we can never please God, or do any thing acceptable in his sight. I have ever felt a want of this love towards God and man, and have prayed more to be made perfect in love than for any thing else. But, alas! What are selfish prayers! They are an abomination in the sight of God, and must be repented of without any delay. My case is very distressing, and alarming. I feel a complaint on my lungs, which I fear will terminate with my life. But, O! how unprepared to die in such a state of hardness and impenitence! I have almost begun several times to tell my mother my unhappy state of mind: but she, kindest, best, most indulgent of parents, shall never be pained by knowing it while it can be concealed. My groans shall disturb no one's peace. They shall be revealed to my pillow alone, and God will dispose of me as in his wisdom he shall see fit. I rest under his care. I awake under his protection, am surrounded with his mercies, and am sustained every moment by him. And, O that I might hereafter record, that my heart is sincerely devoted to him in love!"

In a state of depression like this, with some mitigation of the distress of it, she continued even till the day of her decease. No derangement appeared, but her powers of mind were evidently enfeebled as the powers of ani-

mal nature were exhausted by disease. Very early in the morning of the day in which she died, I was sent for. When I came to her I asked her respecting the state of her mind, her views and feelings in prospect of eternity. She said, "I am willing to be in God's hands. I am willing he should do with me just as he has a mind to do. I hope I love Christ. Will you lift up a prayer for me?" Does it seem desirable to you to go and be with Christ? "Yes." After prayer, perhaps twenty minutes intervening, she had a very remarkable excitement of mind. I was in another chamber when it began. Perceiving something unusual in the chamber where she was, I entered, and observed she was kissing her mother, and saying some very affectionate things to her. I spoke to her of Christ. She smiled. I spoke again. She smiled with a stronger expression of confidence and joy, and soon said, with a strength of utterance and apparent clearness of intellect, as if she had been in perfect health, "He has restored me to life, he has restored me to life." I asked her if she meant that she was to get well and live in this world. "O no," she said, "He is a precious Savior, He is a secret Savior. Don't you see how he has restored me? Don't you see he gives me an angel's countenance?" She called her sisters and recommended Christ to them. She asked them if they would not seek him. She called her father to the bedside, and expressed her tender regard for him and his eternal welfare in the same manner. She told him what a glorious Savior Christ is.

She assured him that he would receive him, and forgive all his sins. She begged him to seek him, and asked him if he would not. She asked her mother if she was not willing to have her die; and said she was herself willing. She hoped she should meet them all in heaven. She was much spent by this exertion and said, "I now wish all to retire. She remained a few hours in a state of calmness and apparent resignation and expired. This extraordinary revival, which seemed to be very spiritual and heavenly, I could not but consider as supernatural, and a present pledge of her acceptance in the Beloved, and that she was about to enter into glory. "Blessed are the dead, who die in the Lord, from henceforth, yea, saith the Spirit, for they rest from their labors, and their works do follow them."

JOSIAH MOORE,

The other subject of these memoirs, had been favored with a religious education, was a young man who had maintained a greater decorum of manners, and shewed a more respectful regard to religion than is common to young persons, and who was certainly at times under considerable convictions of sin, and anxiety for his soul. But these convictions were transient, and nothing appeared like a humble acceptance of the mercy of the Gospel, till a little time before his death. His disease was a consumption, which was rapid in its progress, and terminated his life, Jan. 22, 1812. When I was first called to visit him, he was confined to his bed, and was so

low that it was not supposed he could live a great while. He expressed little to me, but the impression he had that his disorder was fatal, an acknowledgment that he was a sinner, and needed a saving union to Christ, and a desire that I would pray with him.

Some things which fell from him about this time have been preserved by the family, and are as follows. To one of the family he said, "I shall leave you soon, and am unprepared to die." Being questioned respecting the state of his mind, he replied, "I am a stupid, hard-hearted sinner. My heart is wholly opposed to God, to his character, and to his government. Hard as it may seem to you, I am a stranger to the love of God in Christ Jesus. Impressions are lost upon me. I have sinned and still continue to sin against light and conviction. I was considerably affected at my mother's death; [his mother died about two years before] but my impressions were like the morning cloud and early dew, which soon pass away. I have now a conviction of my lost and undone state, of the truth of the Gospel, of the excellency of the plan of salvation, and of the justice, as well as of the infinite condescending mercy of God. Yet I have not that feeling sense of these things which alone can humble me at the feet of Jesus. I know that I am in infinite danger, and that now is the only time. Yet I hesitate and put off. I know what I must do. I must fall at the feet of Jesus, a beggar indeed. But I cannot. My will is unsubdued, and my heart tells me to defer it. O, why cannot I feel myself to be miserable, and

poor, and blind, and naked? When eternal happiness depends upon the present moment, and I know it, why can I not realize it? Alas, my wicked heart! Why cannot I come to the foot of sovereign mercy? Why can I not pray? What shall I do?" He then entreated his parents to pray for him. He said, he must soon go to hell, unless he experienced a change of heart. He appeared, and continued to be, in much anxiety of mind till the evening of the 27th of December, 1811. There was then an evident alteration in his views and feelings of heart, and in his manner of expressing himself on these subjects. Addressing himself to his sister, he said, "O sister, I have found relief. I am happy, happy indeed. I am going to Jesus. I shall go soon. O sister, don't live in sin one moment, but come to Christ. Only come to him and he will save you. Tell all the young people, tell every body, to come to Christ without a moment's delay." His sister asked him whether he ever was so happy before. He replied, "No, never, notwithstanding I feel this bodily distress." He was then asked respecting the nature and source of his joy. He replied that it was because he had found Christ, and seen the glory of God. He said that God and Christ appeared to him altogether glorious. He was asked why God was so glorious in his view. He replied, "Because he is holy and just." Upon being told that God hated sin with infinite hatred, and that he hated sinners because they were rebellious, he answered, "Yes, and I detest and loathe myself because I am a sinner. But God pardons

sinner for Christ's sake, and I believe he will pardon my sins. I renounce all dependance in every thing else, and depend upon Christ alone, and believe he will receive me. I thought I was going to hell, but I think now I shall go to heaven." The next morning he was asked what views he had then. He said that he had clear views of the glory of God. He was asked whether he thought God would be glorious if he should send him to hell, and punish him for his sins. He replied, "O, yes. I feel that I deserve eternal punishment, but I believe that God, in infinite mercy will save me."

This day his parents sent for me, in the expectation that he would live but a few hours, and with a desire, I suppose, that I might witness the alteration that had taken place in his mind, though no intimation of it was given to me. He took hold of my hand, when I came to his bedside, with a cordiality that he had never before expressed. His countenance and his whole manner indicated the existence of new affections. He could say but little from extreme weakness, but apparently felt much more than he could communicate, of contrition for sin, reliance upon the Savior, joyful hope of acceptance in his name, and resignation to the will of God. He evidently put a restraint upon himself, lest, by giving vent to his feelings, he should be entirely overcome. Soon after this, there was a mitigation of his complaints, and he was in a good measure comfortable in his bodily state, and continued so for several days. Through this time, and to the close of life, he ap-

peared dead to the world, expressing the sense he had of the vanity of every thing upon earth, and his astonishment that he could have been so eagerly engaged in worldly pursuits as he had been. This, he said, was evidence of the total depravity of his heart. At times he was a subject of spiritual darkness, and had doubts of his covenant interest in the grace of God. He appeared, however, humble, and determined to lie at the feet of Jesus; and, as he expressed himself, if he perished, to perish there. This darkness was, at intervals, considerably dispelled, and his comfort and joy in God returned.

On the morning of the 20th of January, he requested to have the family called together, and told them he was going to leave them. He first addressed his parents, and urged them to continue their endeavors to train up his brothers and sisters in the way they should go: and he wished them to do all in their power for the promotion of religion in the world. He then exhorted each one of his brothers and sisters to read the Bible, and to believe in Christ. He said, "I am going to heaven. I am sure of it. I have seen the glory of God, and the glory of the kingdom of God. I have seen the holy angels, and the spirits of the just.* They are all engaged in praising God, and I long to join them." He said, "O that every person in this town may

* This is not to be taken as though he pretended to have seen them with the bodily eye, but that he had seen them with the eye of faith. "Faith is the substance of things hoped for, and the evidence of things not seen."

come to Christ! O that Mr. A. may have great success here! O that every body would come to Christ!" He then took an affectionate leave of the family. I visited him on the day, in which he died. The moment he saw me enter the door, with a countenance, and an effort, strongly expressive of faith and affection, he reached out his hand towards me, and said, "I can now shake hands with a Christian." Being very low, however, he did not say much, but was attentive to all that was said to him, and manifested a fixed and comfort-

able reliance upon an all sufficient Redeemer. Thus he expired in the 23d year of his age. And it is the belief of the pious in this place, that his immortal spirit, being through sovereign mercy prepared for glory, has ascended to heaven.

May every young person who reads these sketches, be induced, in view of the infinite desirableness of enjoying the gracious presence of God on a death-bed, immediately to flee from the wrath to come, and to lay hold on the hope set before us.

SELECTION.

ON THE LITTLE SUCCESS WHICH ATTENDS THE PREACHING OF THE GOSPEL.

The following sensible, well written, and evangelical paper, is extracted from the *Christian Observer*, vol. x. p. 746, and recommended to the attentive perusal of Ministers of the Gospel and private Christians.
Ed.

In your August Number, one of your Correspondents favored us with his sentiments upon the causes of the popularity of Evangelical Preaching. Without discussing the merits of that paper, we may consider it as connected with a question of the greatest practical importance: What is the cause, that when there are so many preachers of the Gospel, and so many hearers attending them, the influence of the Gospel is so small? That such is the case appears clear, not only from the complaints of very many ministers, but from

facts before our eyes. If we take the generality of churches, even where men of acknowledged piety officiate, we find but a comparatively small number of communicants; often not one in ten of the congregation; and a still smaller number of persons, who, in any given time, exhibit decided proofs of their being real Christians. So much is this the case, that it has been said, that ministers of the present day might be called anglers, rather than fishers of men; now and then instrumental to a solitary conversion, but scarcely ever going beyond this. I need not mention that there have been seasons when it has been far otherwise. In the days of the Apostles, at the era of the Reformation, in the time of Mr. Edwards and some other good men in America, the Holy Spirit seemed to be remarkably afforded, and extensive effects followed. What is the cause,

then, that there are so few flourishing churches amongst ourselves; that whilst they abound with hearers, the word of God comes to so few "in power and demonstration of the Spirit?" The question is one of the first importance and demands the investigation of every friend to vital godliness. The object of this paper is to lead your readers to a consideration of the subject, while it points out a few of the probable causes of this Divine favor being withheld, and suggests some means which may be instrumental in procuring so great a blessing.

The first cause which may be assigned, is the prevalence of certain national sins—such as profaning the name of the Lord, by oaths of office, upon every trifling occasion; the public gambling in the lottery; and other offences, which are not only tolerated, but authorized, by the nation. But on these evils I will not dwell at present, but advert to others, which depend less on legislative provision for their removal.

Another cause has a particular reference to persons professing religion. How many of these may be considered as grieving the Spirit of God, by not acting up to their convictions of their duty? There are few persons of any seriousness who do not admit, for example, the duty of family prayer, the sinfulness of conformity to the world, and the absolute necessity of devotedness to God; and yet are there not very many who do in practice act agreeably to these admissions? Added to this, we might mention the dishonor done to God, in some congregations, by slighting

the prayers of the church; many either not coming into his house till this part of the service is nearly ended, or acting, when there, as if they forgot that the worship of the holy God was to be their employment. His language is, "Them that honor me, I will honor." But can we suppose, that, when a slight is put upon that part of the service which peculiarly teaches us our dependance upon God, he will bless such a people?—If to these omissions we add a want of earnestness, in secret family and social prayer, for the influence of the Holy Spirit (for; alas! how few are continually and earnestly pleading with God for this blessing!) we shall see that it is on account of the lukewarmness of his people, God gives not his blessing to their assemblies.

But, as one who desires to bring the subject nearer to himself, and to benefit his brethren, I would mention another cause why there is not a more abundant spiritual influence at present; and that, one which connects itself with the more pious part of the clergy. I most freely admit, that they are in general men who are devoted to the work of the ministry, and desirous to use the best means of promoting the religion of the Scriptures; and that, so far are they from deserving the reproaches which have been cast upon them, that it may be justly said, they are men of firm religious principle, of sound doctrine, and of holy lives. The points in which they fall short arise partly from the peaceable state of the church, which induces them to be better pleased with the world as the world is better tempered towards them; and

partly from their not sufficiently honoring the Holy Spirit, by frequently exhibiting him in his various offices of the Convincer of sin, the Enlightener of the mind, the Comforter, the Rememberancer, the Helper of our prayers; in short as that Person in the blessed Trinity who is to work all our works *in us*, as the Lord Jesus has done all *for us*. We ought never to lose sight of this, that the conversion of sinners is a work which none but an Almighty Power can effect. We do not so often as we ought hear ministers declaring their own utter insufficiency, except as instruments in the hands of the Holy Spirit, and hence earnestly entreating their congregations to pray for his Divine influence that their labors may be blessed.

Connected with the defect just noticed, is a failure in fully exhibiting the Lord Jesus Christ;—making him, as it were, the chief figure in the picture, and connecting the whole circle of doctrines, precepts, promises, and exhortations with him as a centre. If we lose sight of our blessed Redeemer, we shall find some obscurity in every doctrine. Exclude him as a motive, or as an example, and the precepts will not be followed with the same delight, nor appear with such beauty as in his perfect character. Omit him in the promises, and there will be no rock upon which you may stand; while to him they are all yea and amen. Unless this point be kept in view, the influence of the Holy Spirit will be very confined: for it is his special office to honor Christ; as our Lord says, “He shall glorify me, for he shall re-

ceive of mine, and shall shew it unto you.”

Another ministerial defect, is the not setting forth the whole counsel of God. Some confine themselves mostly to doctrines; others almost exclusively to practice; without attending to the proportion or harmony of truth. So that some congregations acquire a doctrinal turn, while others bear little of those cheering truths which are the grand motives to practice. Ministers also should preach more frequently and pointedly upon conversion; plainly declaring to their people, that there are but two grand divisions of men, those who “are dead in trespasses and sins,” and those who are “alive” to God; shewing how far natural sweetness and amiableness of disposition fall short of the graces of the Spirit; laying open the holy law of God as the ministration of condemnation, and alarming the impenitent by the clear exhibition of the Judgment and its consequences. Unless this plain and practical mode of preaching is adopted, it will be in vain to rest upon general statements of human depravity. The sinner must be convinced of the sins of his own heart, and of his own life, and of his consequent danger, before he can be led to feel that he must indeed be born again before he can enter into heaven.

From the feeble manner in which these important truths are often treated it happens, that any immediate or powerful impression from hearing the word of God, so as from that day to be turned unto the Lord, is not only not expected, but is considered

as mere enthusiasm. And yet in point of fact it was frequently thus in the apostolic times. The three thousand baptised on the day of Pentecost were converted by a single sermon; Lydia's heart was opened under one discourse; and Dionysius, Damaris, and others, became believers under St. Paul's preaching to the Athenians. What took place then has frequently happened since; and there are even at this day many plain, practical, excellent Chris-

tians, who can recollect, equally with the first Christians, the sermon which first affected their minds with a sense of the weight and importance of eternal things. But when the hope is almost exploded, it cannot be surprising if the thing itself should rarely follow. If ministers do not look to the Lord to give an immediate blessing to his word, can they often expect to receive it?

(To be continued.)

RELIGIOUS INTELLIGENCE.

ANNUAL MEETING OF THE MASSACHUSETTS MISSIONARY SOCIETY.

THE MASSACHUSETTS MISSIONARY SOCIETY held in Boston its THIRTEENTH ANNUAL MEETING, on the 26th and 27th days of May last. At the opening of the meeting, the throne of Divine grace was addressed in a prayer by the Rev. Dr. SPRING, and an appropriate Psalm was devoutly sung. The Society then attended to the following

REPORT OF THE TRUSTEES.

WITH lively sensibility, and with grateful acknowledgements to the Father of mercies, the Trustees of this Society meet their Brethren on this pleasing anniversary, and make their annual Report.

The Board, at the commencement of the year, appointed eight missionaries:—the Rev. JOTHAM SEWALL, to be employed the whole year, nine months in the District of Maine, and three months in the destitute parts of the state of Rhode Island; the Rev. JOSEPH BADGER, to be employed half the time during six months, in the region about Lake Erie; Mr. JACOB BURBANK, for four months, on the western side of Lake Champlain; Mr. SAMUEL PARKER, for six months

about the head waters of the Susquehanna and Genessee rivers; the Rev. URBANE HITCHCOCK, for four months in the north west part of Vermont; the Rev. JOHN LAWTON, for three months in the state of Vermont, on the east side of the mountain; the Rev. JOHN SAWYER, for three months in the District of Maine, at Greenland and other places at his discretion; and the Rev. CALEB BURGE, for six months in the District of Maine, in concurrence with the Church in Bethel.

The Rev. Mr. Sewall, agreeably to his appointment, spent the year in the service of the Society; divided his time, in the proportions prescribed, between the District of Maine, and the state of Rhode Island; and, as appears from his journal, fulfilled his mission with his wonted diligence, fidelity and zeal. "I rode," says he, "nearly 3000 miles—delivered 379 sermons—attended 24 conferences, and 19 prayer meetings—visited 618 families, and 38 schools—catechised children 21 times—admitted 10 persons to church fellowship—baptised 4 adults and 49 children—and administered the Lord's Supper 20 times."—"People in general appeared ready to attend my ministrations, and to be thankful for missionary services." "Divine influences

have been graciously shed down on some parts of Maine, the year past: particularly at Machias, under the labors of the Rev. Mr. Steele, and at Chesterville; on which account I have made return of more labors performed at the latter place, than otherwise I should have felt myself justified in performing there. Also at Providence and Scituate, in the state of Rhode Island, there is some special attention to religion."—"I hope, from all I can gather, that God has graciously made my labors, during the year, useful in the conversion of some souls from the power of Satan to God, in watering the destitute churches, and edifying the children of God; and in some instances in softening the prejudices of those who are opposed to truth and Gospel order."—"On the whole the prospect brightens. There have been several good ministers settled in the District of Maine in the course of the year; and there is a prospect of some other vacancies being filled. If exertions be continued, there is ground for the hope that good effects will still follow."

The Rev. Mr. Badger accepted, and has executed *his* mission. He speaks of being gratefully and seriously received in most places; but gives a most affecting account of the deplorable necessities of the people for the means of religious instruction. Though in several of the places which he visited, churches are formed; yet they are without a pastor, many of them almost without the Bible, and without any considerable number of other religious books. Preaching at Worcester:—"All the people," he says, "came together. I found some persons disposed to make serious inquiries after truth; though they were destitute of a *Bible*, and of other religious books, excepting a Testament."—At Aurora:—"The last season there was a pretty general attention to religion in this place, and a church has been gathered of about 30 members. Most of these people were from Hampshire and Berkshire counties, (Mass.) and among them there is a precious number to whom Gospel truths are refreshing."—In other pla-

ces Mr. Badger found a remarkable ardor to hear the word preached. In Lebanon, a small settlement of eleven families, the most of whom had heard no preaching on the Sabbath since they left New England, though the day was stormy with rain and snow, most of the people came together, as they did also from Rome, a neighboring place: Mr. B. mentions a neighborhood in Salem, where the people were not only the most of them poor, but so far as he could learn, did not possess a single Bible, or other religious book. "They abound," says he, in that sort of morals which generally prevails where the word of God is not read." He also observes, that in general, where people are destitute of Bibles, they are also destitute of all other religious books. Their children of course are growing up in most deplorable ignorance. "I often," says Mr. B. "find children eight, ten, and twelve years of age, and ask them, 'My child, who made you?' 'I don't know.'—'What is the chief end of man?' 'I don't know.' 'Can you read?' No."—"These people are in a remote region, in a new country; and have really no means of obtaining books. They are to be remembered with compassion."

The Rev. Mr. Burbank found it necessary to relinquish his mission before he had completed the term of his appointment. He was in the service of the Society only seven weeks and four days: During that time, "I travelled," he says, "457 miles, preached 56 times, visited 48 families, administered the Lord's Supper twice, baptised two children, visited the sick, and attended to the other usual duties of a missionary.—I had not the satisfaction of seeing any special attention to religion where I travelled; but the people were quite as attentive to my appointments, as I have ever found them on missionary ground."—"The people in the region where I labored are generally poor. Their morals are poor. They stand in great need of missionary labors. For about seven thousand square miles, in the north east part of New York, there are but three or four settled ministers."

Mr. Parker accepted his appointment, and performed the duties of his mission, we believe, with fidelity. In his journal he says: "Though in most places, where my labors have been employed, the ways of Zion mourn, and iniquity abounds, yet I hope I have not labored altogether in vain. In two places which I visited, God in mercy has done great things. In Warsaw, between thirty and forty persons, during the winter past, have obtained hope of salvation through the Redeemer. At Athens, also, in the northern part of Pennsylvania, a considerable number have been hopefully brought to the knowledge of Christ, and the good work continues." "Large districts in this region are destitute of the Gospel ministry, and have never been visited by missionaries."

The Rev. Mr. Hitchcock labored in the service of the Society, agreeably to his appointment, 17 weeks, in the Counties of Grand Isle, Franklin, Chittenden, Jefferson, and Orleans in the state of Vermont; preached 70 sermons, made 143 family visits, baptised ten children and one adult, and assiduously employed himself in the various duties of a Christian missionary. "Respecting my success," he says, "I can give no information which will be very interesting. In almost every place which I visited, religion appeared to be on the decline." "In this northern region, there are many deistical characters—many professed deists. I should judge that more than half the youth are growing up in the principles of infidelity! In almost every town which I visited, however, there are a few warm friends to the Gospel; a precious few, who shine as lights in a dark place." "Though many will not attend the preaching of a missionary, yet those who came to hear generally gave solemn attention. I met with some who, I have reason to think, had recently become subjects of renewing grace; and others who appeared to be seriously inquiring the way to Zion."

The Rev. Mr. Lawton had the happiness to be employed in a more pleasant field. His labors were in the vicinity of Windham, in the southern

part of Vermont; and they were abundant and successful. "I have the pleasure to inform you," he says, "that a work of Divine grace has been manifest in three of the towns where I have labored, Windham, Jamaica, and Stratton. In these three towns more than 150 have been brought out of darkness into light. The work still continues in Stratton where it last begun, and is very general through the town." At large, however, his field presented various aspects. "Some places," he says, "especially where they have experienced awakenings, the people make great exertions to supply themselves with preaching part of the time. Others seem to be contented in a total neglect of the means of grace. Where there has been no special attention, there appears to remain a great degree of stupidity respecting spiritual things."

The Rev. Mr. Sawyer fulfilled his appointment. His labors were chiefly performed in Garland, (where he resides,) and the vicinity; and his journal affords pleasing evidence of fidelity and usefulness. In a paper addressed to the Board of Trustees, dated at Garland, and signed by a Committee, it is said: "We gratefully acknowledge your benevolent attention to our best interest, in affording the kind aid, without which we could not have been privileged with the Gospel preached in any constant way. We think there are very evident manifestations of a Divine blessing upon the missionary labors amongst us, and while we acknowledge the peculiar favor received, knowing your desire to promote the kingdom of the Redeemer, we would humbly ask a continuance of attention. It is but little that we can do, in these new settlements, to support the Gospel."

From the Rev. Mr. Burge, no return has been received.

Such, Brethren, is the view which we are able to give you of our arrangements for the furtherance of your great and good design, of the labors and success of your missionaries, and of the moral aspects of various portions of our beloved country. Considerable has been done; but

much, very much remains to be done. The harvest truly is plenteous, and holds out every inducement to persevering exertion. From extensive regions of our country, from thousands of our brethren ready to perish, with their children, for lack of the word of life, the cry is heard, loud, impressive, and affecting, "Come—and help us!" This cry will not be heard in vain. We believe, brethren, that to send the Gospel to the poor is the work of God—a work which he prompts, and on which he will smile; and we bless his name in the confidence, that this work, proceeding, or commencing, with so much ardor in the different parts of the Christian world, will proceed, till our glorious Redeemer shall be known for salvation to the ends of the earth, and all people shall call him blessed. While we gratefully rejoice that devoted servants of the Lord Jesus, burning as we trust, with apostolic zeal, have gone from our shores to carry the Gospel of unbounded grace to far distant heathen, we devoutly hope that their exemplary devotedness, and the uncommon spirit of exertion and liberality which has appeared in favor of their mission, will provoke a holy emulation in favor of missions to the destitute of our own country. The silver and gold, men and their talents are the Lord's, and he will employ them to build his house. May this Society ever be found forward in his cause, and successful in his service.

The business of the meeting was conducted with great harmony and Christian affection. The Sermon, by the Rev. Dr. Woods, was from Luke x, 2, "*Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye, therefore the Lord of the harvest, that he would send forth laborers into his harvest.*" It was a seasonable, able, and impressive discourse. The Officers of the Society for the present year are,

Rev. DANIEL HOPKINS, D. D.
President.
Rev. SAMUEL WORCESTER, D. D.
Secretary.
JEREMIAH EVARTS, Esq.
Treasurer.

The PRESIDENT *ex officio*,
Rev. SAMUEL SPRING, D. D.
Rev. SAMUEL AUSTIN, D. D.
Rev. ELIJAH PARISH, D. D.
Rev. JONATHAN STRONG,
Rev. SAMUEL WORCESTER, D. D.
Rev. JACOB NORTON,
Dea. ISAAC WARREN,
Rev. TIMOTHY DICKINSON,
JEREMIAH EVARTS, Esq.
Mr. JOHN JENKS, Trustees.

Ten MISSIONARIES are appointed by the Board of Trustees, for different terms of service the current year; six of them to labor in the District of Maine.

THE NEW HAMPSHIRE BIBLE SOCIETY.

On Wednesday, June 3, 1812, the New Hampshire Bible Society was organized at Concord. The Constitution of the Society is as follows, viz.

1. The Society shall be called THE NEW HAMPSHIRE BIBLE SOCIETY. The sole object of the Society is to promote the more extensive distribution of the Holy Bible. This object is to be invariably pursued by procuring and distributing, gratuitously, among the destitute and needy, or selling at reduced prices, according to the discretion of the Board of Directors, Bibles or Testaments, in the English language, of the present received version, without note or comment; and by aiding, in case the funds of the Society shall admit, in translating and printing the Holy Scriptures, in other languages, for charitable distribution.

2. Every person, who advances forty dollars, shall be a member of the Society for life: and every person, who gives his name to the Secretary, and annually pays either two or three dollars, shall be a member, until he signify to some officer of the Society his desire to withdraw. So long as persons pay their annual subscription, a member who pays two dollars shall be entitled to one Bible annually; and every other member shall be entitled to two Bibles annually: Provided that these Bibles are

applied for at the time of the annual payment, or within a year afterwards.

3. The Officers of the Society shall be a President, Vice-President, Secretary, Treasurer, and four Directors, to be chosen annually by ballot. Of these Officers, the Vice-President, Secretary, and two of the Directors, only, shall be ministers of the Gospel.

4. The abovenamed Officers shall be a Board of Directors; five of whom shall be a quorum for transacting business; but a less number may adjourn from time to time as shall be necessary. This Board shall meet immediately after their appointment, and afterwards upon their own adjournment, and also when requested by the President or Vice-President. They shall manage all the concerns of the Society and exert themselves to promote its object. For this purpose, they shall appoint agents, in different places, for procuring subscriptions and donations, and for distributing Bibles; and shall also adopt whatever rules and measures, they may judge expedient, which are compatible with this Constitution. At every annual meeting, they shall exhibit to the Society a written report of their proceedings, together with such information and suggestions, as they may think deserving the consideration of the Society, and calculated to animate their exertions in distributing the Holy Bible.

5. The Society shall annually appoint two persons, to be Auditors of the Treasurer's accounts, and report to the Society.

6. In case the office of Secretary, or Treasurer, or Auditor, should become vacant, the Board of Directors shall appoint some person to fill such vacancy, until the next annual meeting. But no member of the Board shall ever be appointed an Auditor.

7. The annual meeting of the Society shall be on the Wednesday following the third Tuesday in September, at 5 o'clock, P. M. in the same place where the New Hampshire Missionary Society shall hold their annual meeting; unless the Society shall determine to meet at some other time and place. Notice of the time and place of such meeting shall

be given by the Secretary in such manner, as the Society shall direct.

8. All sums which may be given, beside those which constitute membership, will be gratefully received, and devoted to the sole object of the Society.

9. The President, or in his absence, the Vice-President, or in their absence, the senior Director, present, shall preside in all meetings of the Society and of the Board.—The Secretary shall record their proceedings, and correspond in their name. He shall also keep an account of all monies which shall be paid to the Treasurer, and of all orders drawn on him. The Treasurer shall give receipts for all the money which he receives, and shall make no disbursements without an order drawn on him, by direction of the Board.

10. Any article in this Constitution, except the first, may be altered or amended, at an annual meeting, by the vote of two thirds of the members present.

The following persons were elected Officers of the Society, viz.

His Excellency JOHN LANGDON, Esq.

President.

REV. SETH PAYSON, D. D.

Vice-President.

Rev. JOHN H. CHURCH, *Secretary.*

JONATHAN WILKINS, Esq.

Treasurer.

DANIEL EMERSON, Esq. }

Rev. JOHN SMITH, }

Major JOHN MILLS, }

Rev. REED PAIGE, }

Rev. ABRAHAM BURNHAM, }

Deacon ABIEL ROLFE, *Auditors.*

Directors.

The annual meeting of the Society will be at Hollis, in September next.

Agents and places of deposit have been appointed by the Board of Directors, and Bibles will soon be procured and transmitted to agents for distribution.

The Secretaries of other Bible Societies are respectfully solicited to transmit copies of their printed Reports to the Secretary of this Society, at Pelham, New Hampshire.

Pursuant to a vote of the Society, the following address is now offered to the people of the State, on the importance of a more extensive distribution of the Holy Bible.

Brethren and friends,

In soliciting your attention to this object, we cannot indulge the thought of being unsuccessful; for this object appeals to your humane and benevolent feelings; it has strong arguments in its favor, and but very few, if any, objections can be urged against it.

The Bible is the source of all correct knowledge of God and true religion; but many, both at home and abroad, are destitute of this precious book.

The works of creation proclaim the existence of a first Cause; or that there is an intelligent, allwise, and powerful Creator. And to those who have remained perfectly holy, these works give very clear discoveries of the being and attributes of God. To such beings, especially, the heavens declare the glory of God; and the whole earth appears full of his goodness.

But men are evidently in a fallen state, and have lost that knowledge of their Creator, which is so natural to the perfectly holy. Sin has filled their minds with moral darkness, and given them a disrelish for the knowledge of the Holy One of Israel. Hence they have chosen to grope in darkness. Even when light has come into the world, they have preferred darkness before the light, because their deeds were evil.

The best informed among the heathen have felt and acknowledged the necessity of having a teacher from heaven, to give them correct views of God and divine things. With all their learning and philosophy, they were in doubt or in ignorance of most important truths. *The world, by wisdom, knew not God.* Heathen philosophy, in its highest state of perfection, could never enable any to know God and Jesus Christ, so as to have eternal life. And Pagans even to this day, are covered with gross darkness. They are deplorably ignorant of the true God; they have no knowledge of Jesus, and his salvation; and they are practising idolatry, the most irrational and absurd, and marked with impurity and cruelty. Many thousands travel a great distance to worship a block of wood, of a frightful

visage, with a distended mouth of a bloody color.

But we are highly distinguished, by having the oracles of divine truth. While five sixths of the human race, remain without the glorious Gospel of the blessed God, we have the Scriptures, which are able to make us wise unto salvation, through faith in Christ Jesus. The advantages, we derive from the Bible, are immensely great. If we say nothing of a future state; yet we must confess the Bible to be of unspeakable importance as to the present life. It has great and very beneficial influence on the conduct of men, and on civil society, so as to render the situation of a christianized nation, vastly preferable to that of the most civilized Pagans. The settlement of New England, and the exalted privileges here enjoyed, are to be attributed, in a high degree, to the influence of the Gospel. Where will you find a people more highly favored than we have been, or whose obligations are greater, to communicate the word of salvation to the destitute and perishing?

But even in our own land, there is great want of Bibles. Many are destitute of the Scriptures, either in whole or in part; that is, some have no Bible, others have only parts of the Bible. Many families, in low circumstances, are not furnished with Bibles or Testaments, so that their children can have this most instructive book to read in school. Many of the youth are consequently growing up in great ignorance of God and his holy word. As we extend our views abroad, we find vast multitudes, who have not the good word of God in their habitations. In two provinces of the Russian empire, 400,000 families are destitute of the Holy Scriptures.

Is it not in our power, dear brethren and friends, to favor some of our fellow creatures with the Bible? Can we, in truth, say that we are not able to do any thing towards it? *The widow's mite will be accepted.*

In what way can we more effectually promote the best interests of our fellow men, than by furnishing them with the Bible? What can we put

into their hands so valuable, or so conducive to their eternal well being, as the Holy Scriptures? We may greatly aid the salvation of our fellow men, by distributing among them religious tracts, and by sending them preachers of the Gospel. But these advantages will be very deficient without the Bible. This is the standard, by which men and doctrines are to be tried. And it is highly necessary that all should be able to *search the Scriptures*, daily, and in their own houses, that they may know whether that, which they hear and read, be according to sound doctrine.

The laudable efforts of others in distributing the Bible, should animate us in the good cause. The British and Foreign Bible Society, which was instituted in London, in 1804, stands foremost in the noble undertaking. Their "zeal hath provoked very many." Numerous auxiliary Bible Societies have since been formed in Great Britain, and also nearly twenty Bible Societies in these American States. These Societies have been greatly succeeded in their attempts to diffuse the word of God. A vast many persons now have the Bible in their houses, who would otherwise have remained without this inestimable treasure. But much is yet to be done. Multitudes are still in want of the word of God. Yea, hundreds of millions have never seen the Gospel of Jesus Christ. *Can you see your brethren have need, and shut up your bowels of compassion from them?*

The present aspects of the religious and political world give us reason to hope that the millennium is not far distant, when the knowledge of the Lord shall fill the earth. How greatly the more extensive distribution of the Holy Scriptures, will conduce to this important event, is beyond our power of calculation. Certain we are, that it cannot be useless, nor in vain. It must have great influence, and produce permanent effects.

It is expected, and with good reason, that every minister of the Gospel will take an active and zealous part in this business. Dear brethren, how can you better awaken in the

minds of your people, a sense of the value of the Scriptures, than by soliciting their aid in sending the Bible to the destitute and needy? Will not this at once lead them to realize the worth and preciousness of that sacred book? And while they water others, will they not be most likely to be watered themselves, by times of refreshing from the presence of the Lord.

Let all unite in this great object. As we all profess to receive the Bible as the rule of our faith and practice, let us exert ourselves in its more extensive distribution. No one, in doing this, can be justly charged with bigotry, with sectarian zeal, or with party, political views. What object can be so unexceptionable, or so highly deserving the approbation and concurrence of every one, in every station of human life? Who can refuse his aid in giving the *Bible* to his fellow men?

Consider, dear Brethren, how many are now perishing for lack of vision. Realize the worth of their souls; and how much they need a knowledge of the way of salvation. You have opportunity to be instrumental in saving their souls. Soon you will meet them in the presence of your Judge. Shall they perish through your neglect; and be witnesses against you in the judgment day? O make them your friends, by a liberal use of the mammon of unrighteousness, that they may receive you into everlasting habitations.

In behalf of the Board of Directors,
JOHN H. CHURCH, *Secretary*.

BIBLE SOCIETIES IN ENGLAND.

The formation of Auxiliary Bible Societies progresses in England with wonderful zeal and activity. We presume our readers will be pleased with the following details extracted from late numbers of the *Christian Observer*.

NORFOLK AND NORWICH AUXILIARY BIBLE SOCIETY.

A meeting was held at the Guildhall, Norwich, on the 11th of September

the Mayor in the chair, for the purpose of instituting an Auxiliary Bible Society. The business was opened by the Mayor; after which the Bishop of Norwich rose, and, in a concise but impressive speech, laid before the assembly a luminous view of the nature and advantages of such an institution, congratulating them at the same time on the union of enlightened Christians of so many different persuasions. The secretaries of the parent society were present, and addressed the meeting with their accustomed energy and effect. Upwards of £800 were immediately subscribed. The Bishop of Norwich was chosen president of the institution. The vice-presidents are: the Earl of Orford; Lord Calthorpe; Sir J. H. Astley, Bart. M. P.; T. W. Coke, Esq. M. P.; J. Pattison, Esq. M. P.; W. Smith, Esq. M. P.; and the Mayor of Norwich.

The address of the Society states that, "from observations lately made (chiefly in the neighborhood of Norwich,) it has been ascertained, that, amongst the poor families, containing individuals who have been taught to read, a very great proportion are without either Bibles or Testaments; and it is supposed, upon the most moderate calculation, that there are at least 10,000 families in the country in this truly lamentable condition. The question, therefore, here agitated, is not, whether it be right to instruct the poor, if that can be a question; but whether it be not our duty to give instruction already received its *proper direction*—The Committee trust, that a consideration of the important facts here detailed, will be sufficient, with the Divine blessing, to insure the Norwich Auxiliary Bible Society the support and patronage of all within the limits of this county, who wish well to the best interests of their neighbors, and the great cause of truth upon earth.

THE HIGH WYCOMBE AUXILIARY
BIBLE SOCIETY.

A MEETING was held on the 26th inst. at Wycombe (Bucks.) for the
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purpose of forming an Auxiliary Bible Society, in co-operation with the British and Foreign Bible Society, which was most numerous and respectably attended. Viscount Mahon having been called to the chair, delivered a very able and impressive speech, detailing the reasons for such an institution as it was proposed to form; and concluded by reading letters from several persons of distinction, among whom were the Marquis of Buckingham, and Lords Carrington and Grenville, expressing their approbation of the measure, and their regret at not being able to attend. The Vicar of Wycombe, the Rev. W. Pryce, then moved a string of Resolutions, after prefacing them by an address characterized by neatness, piety, and feeling. The London secretaries were then called upon, and Messrs. Steinkopff and Hughes having been introduced by the Rev. Mr. Owen, laid open more particularly the character and proceedings of the parent society and her auxiliaries. These several votes of thanks were moved by Sir Thomas Baring, member for the town; R. Lowndes, Esq. member for the county; the Rev. Messrs. Scott, Marsh, &c. with appropriate and animated addresses. The thanks to the London secretaries were acknowledged by the Rev. Mr. Owen, who took that opportunity of corroborating the statements made by the several speakers who had preceded him, and delineated the characteristic features of the institution, and the honorable attitude in which it placed Great Britain, as extending the everlasting Gospel to every nation and kindred and tongue and people. Nothing could exceed the harmony and Christian feeling which pervaded the meeting. The Marquis of Buckingham was appointed president of the Auxiliary Society;—The Lords Carrington, Mahon, Grenville, Gardner, Cardigan, and Hampden; Sir Thomas Baring, and Sir E. Dashwood King, barts.; and W. Lowndes, Esq. M. P., vice presidents, &c. Upwards of £400 were subscribed before the company left the room.

THE CAMBRIDGE AUXILIARY BIBLE SOCIETY.

THE proposed meeting for considering the propriety of forming an Auxiliary Bible Society at Cambridge took place on the 12th instant. It was most numerous and respectably attended; and the issue was such as might have been expected. A Society was formed, of which the Duke of Gloucester was appointed patron, the Duke of Bedford and the Earl of Hardwicke (who most ably and honorably filled the chair on this occasion) vice-patrons; the Bishop of Bristol President; and the Bishop of Landaff, the Earl of Bristol, Lord Headley, Dr. Milner the Dean of Carlisle, and Dr. Davy, Master of Caius College, vice-presidents. Upwards of one thousand pounds have been subscribed.

BEDFORDSHIRE AUXILIARY BIBLE SOCIETY.

ON the 28th of November, a meeting was held at Bedford, for the purpose of forming an Auxiliary Bible Society for that county and its vicinity.

His Grace the Duke of Bedford opened the business of the day in a manner equally dignified and impressive, and began by stating, that, on receiving an application to accept the office of president to the Society, he had thought it his duty, before he engaged in a step of so much importance, maturely to investigate the nature, plan, and general principles of the institution which he was called upon to support; and that, after the fullest deliberation which he was able to give to the subject, his mind was strongly impressed with the importance of the object, and the obligation on his part to give it his most cordial and unqualified approbation and support. His Grace stated his opinion, that it was to the dissemination of the Scriptures we were to look in order to reclaim the vicious, instruct the ignorant, and administer consolation to the afflicted; and declared his firm conviction, that sound policy and the support of religion were invariably the

same;--that what his Majesty had once expressed on this subject was deeply engraven on his mind, viz. "That he hoped to see the day when every poor man's child in his dominions should be able to read his Bible;"--that most willingly did he concur in this sentiment; and with this view he had thought it incumbent on him to countenance the measures taken for extending the blessing of religious education among the lower classes of society.

His Grace was followed by the Rev. Mr. Beachcroft, the rector of Blunham, and by the three secretaries of the parent society, who, with their accustomed ability and feeling, severally explained the nature, and enforced the claims, of the institution which it was proposed to establish. The resolutions for the formation of an Auxiliary Society were unanimously adopted; and his Grace the Duke of Bedford was appointed president of it; the Marquis of Tavistock, Lord St. John, Sir George Osborne, Samuel Whitbread, Esq. M. P. Lee Antonie, Esq. M. P. and Francis Pym, Esq. M. P. vice-presidents. In the course of the proceedings of the day, many speakers distinguished themselves by the force of their arguments and the fervor of their eloquence; and among them, the Rev. Leigh Richmond, rector of Turvey; the Rev. Mr. Anthony of Bedford; John Foster, Esq. of Biggleswade; the Rev. Mr. Hillyard of Bedford; Mr. Professor Martyn, rector of Purtenall; the Rev. Mr. Grimshaw, vicar of Beddenham; the Rev. Richard Whittingham, vicar of Patten; the Rev. Mr. Freeman of Bradford; Samuel Whitbread, Esq.; and John Foster, Esq. of Brickhill. It would be utterly impossible for us to give our readers even a faint sketch of these different speeches, which were certainly in the highest degree honorable both to the heads and hearts of the speakers. All we shall be able to effect is to preserve from oblivion, as far as our ephemeral pages can effect that object, the noble testimony which, with all his characteristic manliness and force, Mr. Whitbread bore in favor of the purposes of the meeting. *(To be continued.)*

The following interesting letter from the Rev. Dr. Carey to a friend in Philadelphia, was received by one of the latest arrivals from Calcutta.

DR. CAREY'S LETTER.

MY DEAR SIR,

IN the name of the Mission here, I write to acknowledge our obligations to you for the unremitted attention to the cause of our Lord in this country, which you have shewn, and at the

same time to acknowledg the receipt of—dollars* brought out by Capt. Griffin of the —

The religious public in America having so generously contributed to the translation and printing of the Bible in the Oriental Languages, we consider it as our duty to give them all possible information of the present state, and future gradual progress of the work; and I do therefore hereby inform them through you of the present state of the work:

<i>Languages.</i>	<i>Translated.</i>	<i>Printed.</i>
1 Sangskrit	The whole N. T. & to 1 Kgs. c. viii.	The N. T. Pent. Josh.
2 Bengallee	The whole of the O. & N. T.	The whole Bib. N. T. [third Ed
3 Orissa	N. T. & O. T. except the Pent.	N. Test. Hagiography, [Prophets, Joshua.
4 Hindoosthannee	N. T. Pent. Historical books	N. T. 2d ed. of the Gos- [pels. Gen. begun.
5 Mahratta	N. T. Pent. Hagiography	N. T. Genesis.
6 Shikh	N. T. Pent. to Numb.	N. T. in the press.
7 Telinga	N. T. Pent. to Numb.	N. T. in the press.
8 Kurnata	N. T. Pent. to Deut.	N. T. just commencing.
9 Chinese	N. T. Gen. Exod. Lev.	Matt. and Mark.
10 Burman	Matt. and Mark	Not begun—types cast.
11 Assam	Matthew	Not begun.
12 Nepala	Matt. to chap. xii	Not begun.
13 Guzerattee	Four Gospels	Matt. begun, but relin- [quished for the present.
14 Cashmeera	Matt. Mark, Luke	Not begun.

The whole Bible is translated and printed in the Malay language. This was done several years ago by the Dutch government, at Batavia. The whole Bible is translated and printed in the Tamul language, or that spoken on the east coast of the Peninsula, from Madras to Cape Comorin. We are about to print a new and large edition of this version, at the expense of the Calcutta Auxiliary Bible Society.

The New Testament is translated into Cingalese, or the language of Ceylon, and the Old Testament is in a course of translation on the Island. We are about also to print a large edition of the New Testament in this language at the expense of the same society. N. B. There are 380,000 professed Christians on that Island, and at present not more than thirty copies of the New Testament to be found among them all.

The Gospels, and I believe the whole New Testament have been lately translated into the Malayalam language, or that spoken on the western side of the Peninsula, by the Bishop of the Syrian churches there. We are about to print an edition of this version also, at the expense of the same society.

There are still several languages in the East into which no translation is yet begun, viz. The language of Cabul; that of Thibet; the languages of Tartary, the Arrakan, Siam, and Cambodian languages, together with

* I am at Calcutta, and our accounts at Serampore, I cannot therefore specify the number of dollars; I only recollect that we received a large sum, I think \$2000, and afterwards a small sum, which I believe was that brought by Capt. Griffin. I however well recollect that they exactly agreed with your account which accompanied them,

those spoken by different small nations of mountaineers, north and east of India. Also a number of languages spoken in the Islands, as the Javan, Macassar, Batta, Buggeso, and several others unknown to me.

Among the works in the press at Serampore, I ought to have mentioned a version in the Arabico-Hindoosthanee, by the Rev. Mr. Martyn; a Persian version of the New Testament by the Rev. Mr. Sebastiani, a Catholic; and an Arabic one, not yet put to press, by Mr. Nathaneal Sabat. Thus I have given you a short account of the works which we are carrying on, and of those carrying on by others; also a short and very imperfect account of what still remains to be done in the way of translating the word of God. It must, however, not be supposed that I have given a complete account of all that remains to be done. The languages spoken through all the Islands of the Indian Ocean, and the Chinese seas, must be very numerous, and many of them have scarcely been noticed by Europeans. These islands are, however, full of inhabitants, and many of them are in the most dreadful state of barbarism. In Sumatra, one nation, if not more, are cannibals, and exceed all that has ever been heard of cannibals. We have a lad now in our free school at Calcutta, who was saved from being devoured by a gentleman, captain of a ship in the Eastern trade, who gave me the account, which is as follows. He was on the east side of Sumatra, when having occasion one day to go ashore, his attention was particularly arrested by three boys in a sort of enclosure. On inquiring of a Malay what these boys were intended for, he told him they had been stolen from a neighboring Island, that they would be fattened, and then sold to the Battas, (a nation residing on the island) for food. He inquired the price of the boys, and was told 150 dollars, which he immediately paid, and thus saved them from that destruction. I suppose the greatest enemies to missions will scarcely think it wrong to send the Gospel to a country like this.

The cause of our Redeemer prospers in India, and I trust will go on to prosper. There are five churches in Bengal, two in Hindoosthan, one in Orissa, and one in the Birman Empire. We have it in contemplation to send missions to Java and Amboyna, and, should the Lord prosper us, eventually to other places.

The distress of nations is great, and political confusion prevails all over the earth, but I trust the Lord is carrying forward his great work throughout the earth, and that his cause will triumph, and eventually accomplish all that which has so long been expected in vain from political changes. It will always be found that the depravity of human nature is the root of all human evils, and that the effectual prevalence of the Gospel of our Redeemer in the hearts of men is the only true remedy for it.

Give my love to our good friend Capt. Wickes; and to Mr. Mayhew. I delayed writing because of the great uncertainty of this ship's sailing, and must now make short work of my correspondence, as I find she will sail immediately.

I am very affectionately yours,
W. CAREY.

Calcutta, Oct. 4, 1811.

MASSACHUSETTS BIBLE SOCIETY.

At the third annual meeting of *The Bible Society of Massachusetts*, 4th June, the following Officers were elected:—

His Honor WILLIAM PHILLIPS, *President*; Rev. JOHN LATHROP, D. D. *Vice-President*; Rev. JOSEPH S. BUCKMINSTER, *Corresponding Secretary*; Rev. JOHN PIERCE, *Recording Secretary*; Mr. JOHN TAPPAN, *Treasurer*; Mr. JOHN GREW, *Assistant Treasurer*.

Rev. John Elliot, D. D. Rev. James Freeman D. D. Rev. Eliphalet Porter, D. D. Rev. Abiel Holmes, D. D. Rev. Thomas Baldwin, D. D. Rev. Charles Lowell, Samuel Salisbury, Esq. Francis Wright, Esq. Hon. William Brown, Hon. Isaac Parker, Hon. Peter C. Brooks, John Tucker, Esq. Joseph Hurd, Esq. Joseph Sewall, Esq. Samuel Parkman, Esq. Joseph May, Esq. Henry Hill, Esq. Deacon John Simpkins.

SOCIETY FOR PROPAGATING THE
GOSPEL.

At the late annual meeting of the *Society for propagating the Gospel among the Indians and others in North America*, the following officers were elected.—

His Honor WILLIAM PHILLIPS, Esq. *President*; Rev. JOHN LATHROP, D. D. *Vice-President*; Rev. ABIEL

HOLMES, D. D. *Secretary*; Rev. WILLIAM E. CHANNING, *Assist. Secretary*; Mr. SAMUEL H. WALLEY, *Treasurer*; Rev. JOHN ELLIOT, D. D. *Vice-Treasurer*; ---*Select Committee*---SAMUEL SALISBURY, Esq. Hon. JOHN DAVIS; Hon. THOMAS DAWES; Rev. JEDIDIAH MORSE, D. D.; Rev. JOHN ELLIOT, D. D. with the *PRESIDENT, SECRETARY, and TREASURER.*

DONATIONS TO FOREIGN MISSIONS.

May 26. From an anonymous friend of missions in Steuben County, (N.Y.) who states that he was formerly an idolater, supremely devoted to mammon	\$5 00
From Mr. Nathaniel Wales, by the hands of the Rev. Jonathan Strong of Randolph	10 00
By the hands of the Rev. Reuben Emerson of Reading, from five young persons in his Society	8 00
By the hands of the Rev. Richard S. Storrs of Braintree, a contribution in his parish	\$11 77
A quarterly contribution by a Society of females in his parish	6 83—18 60
From the Merrimac Branch of the Foreign Missionary Society, transmitted by Mr. Richard Bartlet, the Treasurer	38 44
From three individuals by the Rev. Dr. Austin, the Rev. John Cleaveland, and the Hon. Ammi R. Mitchell, Esq.	8 00
From four females in the state of New York, by the hands of Mr. Samuel Parker, (towards the translations)	6 00
27. From individuals in Westborough, by the hands of the Rev. E. Rockwood	59 81
28. From a lady in Boston, by the hands of the Rev. Joshua Huntington, (towards the translations)	20 00
29. From the Saco and Biddeford Branch of the Foreign Missionary Society, by the hands of the Rev. Jonathan Cogswell	\$44 00
From several females, friends to missions, by the hands of Mr. Cogswell	6—85 50 85
From Gen. Huntington of New London, (towards the translations.)	50 00
May 29—June 10. By the hands of the Rev. Dr. Morse, viz.	
From a clergyman in straitened circumstances.*	\$5 00
From Mrs. Sparhawk of Templeton, widow of the late Rev. Mr. Sparhawk	15 25
Carried forward	\$20 25 \$274 70

* This sum was inclosed in the following note to the Rev. Dr. Morse.

' Sir,

Observing that you are one of the Board of Commissioners for Foreign Missions, and highly approving the object in view, of complying with the manifest indications of Providence, in sending the blessed Gospel to the dark corners of the earth, I take the liberty of enclosing you five dollars, out of my small annual income, to be applied in aid of the above pious and benevolent design.

Respectfully and affectionately yours,

A Friend to Missions."

	Brought forward	\$20 25	\$274 70
	From individuals in New Bedford, transmitted by Rev. Sylvester Holmes	12 00	
	From individuals in Stockbridge, a contribution, transmitted by the Rev. Dr. West.†	183 67	
	From the students of Lenox Academy	15 00	230 92
June 4.	From the Foreign Missionary Society of Brunswick and Topsham, by the hands of the Hon. Benjamin J. Porter, the Treasurer	100 50	
	From individuals in West Stockbridge transmitted by the Rev. Alvan Hyde of Lee	11 00	
5.	From the Rev. Jonathan Osgood, of Gardner, by the hands of the Hon. William Phillips, Esq.	10 00	
11.	From the Foreign Mission Society of North Yarmouth and the Vicinity, by the hands of the Hon. Ammi R. Mitchell, Esq. the Treasurer	122 00	
June 11.	Monies received by Mr. Ezekiel Rich; viz.		
	From Ruth Wilder, Hingham	5 00	
	From Eleazer Peaks and his son, Scituate	10 00	
	From the widow Hannah Cushing do.	10 00	
	From a friend to missions do.	10 00	
	From several individuals do.	7 20	
	From several persons in Hanover	10 07	52 27
	From Mr. Levi Wild of Braintree	20 00	
16.	From individuals in the Rev. Daniel A. Clark's Society in Weymouth*	7 50	
18.	Transmitted by Mr. Chester Dewey, Tutor in Williams' College (part of which being the avails of Dr. Woods's Missionary Sermon)	5 00	
20.	From Mr. David Fisher (towards the translations)	5 10	
24.	From the "Essay to do good Society," in Kingston	9 57	
	From the Female Charitable Society in Sheffield, by the hands of Mr. Jonathan Lee	\$56 42	
	From the Female Cent Society in Somers, (Conn.) by the same hands	15 57	71 99
	Monies received by Mr. John Frost, on his journey; viz.		
	From friends to missions in Worcester, by the hands of the Rev. Dr. Austin	\$6 00	
	From subscribers to the Foreign Missionary Society of Northampton and the neighboring towns	27 00	
	From the Female Foreign Mission Society of New Haven, (towards the translations)	23 00	
	From the same Society	12 00	
	From Dr. Isaac Thompson of New London	5 00	
	From friends to missions, New London	19 10	
	From Thomas Hubbard, Esq. of Middletown	10 00	
	From four persons in New London and Norwich	11 50	
	From Joseph Skiff of Windham	5 00	118 60
	From the Female Foreign Mission Society of New London and the Vicinity, transmitted by Mrs. Charlotte Wolcott, the Treasurer	146 00	
27.	From the Foreign Mission Society of New London and the Vicinity, transmitted by Charles Lothrop, Esq. the Treasurer	194 00	
		<hr/>	\$1,379 15

† This sum, added to \$66, 33 published in the March Panoplist, makes \$250.
 * We have heretofore published \$21, as received from this place.

FOREIGN MISSION SOCIETIES.

THE following gentlemen were elected officers of the Foreign Mission Society of Brunswick and Topsham, Feb. 26, 1812.

The Rev. JESSE APPLETON, D.D. *President.*
 JOHN PERRY, Esq. *Secretary.*
 Hon. BENJAMIN J. PORTER, Esq. *Treasurer.*
 DAVID DUNLAP, Esq. *Collector.*

The officers of the Foreign Mission Society of Hallowell, Augusta, and the Vicinity, elected Feb. 26, 1812, are

The Rev. ELIPHALET GILLET, *President.*
 Rev. BENJAMIN TAPPAN, *Vice President.*
 Gen. HENRY SEWALL, *Secretary.*
 JOHN SEWALL, Esq. *Treasurer.*

The annual subscription of this Society is about \$150.

The Foreign Mission Society of New London and the Vicinity was formed on the 14th of April, when the following gentlemen were chosen officers:

Gen. JEDIDIAH HUNTINGTON, *President.*
 Hon. ELIAS PERKINS, 1st *Vice President.*
 GUY RICHARDS, Esq. 2d *Vice President.*
 Mr. STEPHEN PECK, *Secretary.*
 CHARLES LATHROP, Esq. *Treasurer.*
 EDWARD HALLAM, Esq. *Auditor.*

The following gentlemen are chosen officers of the Foreign Mission Society of Norwich and the Vicinity.

The Rev. JOSEPH STRONG, D.D. *President.*
 Rev. ASAHEL HOOKER,
 ZACHARIAH HUNTINGTON, Esq. } *Vice Presidents:*
 Mr. JABEZ HUNTINGTON, *Secretary.*
 Mr. HEZEKIAH PERKINS, *Treasurer.*
 JAMES STEDMAN, Esq. *Auditor.*

PROCLAMATION FOR A FAST.

WE cannot present our readers with more interesting matter, at the present awful crisis of our national affairs, than the following excellent Proclamation of the Governor of Massachusetts.

By his Excellency
CALEB STRONG, ESQUIRE,
 GOVERNOR of the Commonwealth of
 Massachusetts,

A PROCLAMATION,
 FOR A DAY OF PUBLIC FASTING,
 HUMILIATION AND PRAYER.

WHEREAS it has pleased the Almighty ruler of the world in his righteous Providence to permit us to be engaged in war against the nation from which we are descended, and which for many generations has been

the bulwark of the Religion we profess:—And whereas by this awful and alarming change in our circumstances the People of this Commonwealth are in a peculiar manner exposed to personal suffering, and the loss of a great proportion of their substance:—It becomes us, in imitation of our fathers, in their times of perplexity and danger, with deep repentance to humble ourselves before Him for our sins, and the ungrateful returns we have made to Him for His mercies:—To ascribe righteousness to our Maker, when He threatens us with the most severe of all temporal calamities, and to beseech Him to avert the tokens of his anger, and remember for us His former loving kindness and tender mercy.

I do therefore by and with the ad-

vice and consent of the Council, and at the request of the House of Representatives, appoint **THURSDAY, the Twenty-Third day of July** next, to be observed by the people of this State, as a day of Fasting, Humiliation, and Prayer, that with penitent hearts we may assemble in our places of public worship and unite in humble supplications to the God of our Fathers, who was their defence in danger and to whom they never sought in vain; and beseech Him through the merit of His Son, that He would forgive our ingratitude, and the innumerable transgressions of which we have been guilty:—That He would give wisdom, integrity, and patriotism to our national and State governments, that the leaders of the people may not cause them to err:—That He would inspire the President and Congress, and the Government of *Great Britain* with just and pacific sentiments; that He would humble the pride and subdue the lust and passions of men, from whence Wars proceed, and that Peace may speedily be restored to us, upon safe and equitable terms.

That He would guard the lives of our Soldiers and Mariners, and protect our commerce and navigation from the dangers with which they are encompassed;—that He would preserve us from intestine violence and foreign invasion: That He would dispose the people of these States to do justice to the Indian tribes, to enlighten and not to exterminate them: And that He would protect our frontier settlements from their ravages: That He would preserve us from entangling and fatal alliances with those governments which are hostile to the safety and happiness of mankind:—That He would regard with tender compassion the nations whose most essential rights have been wrested from them by fraud and violence, and who are groaning under the cruel hand of oppression, and that He would break in pieces the power of the oppressor, and scatter the people that delight in war.

That the inhabitants of this State may be the objects of His peculiar favor: That He would take them under His holy protection, and hide them

in His pavilion until these calamities be overpast:—That the chastisements with which He may think proper to afflict us, may serve to humble us, and do us good; and that we may not be like those who are hardened by His corrections, and who in the time of their trouble multiply their transgressions against Him:—That He would save us from the baleful influence of party spirit, and that whatever enemies may rise up against us from abroad, we may have peace and mutual confidence among ourselves, and know by experience, how pleasant it is for brethren to dwell together in unity.

That He would accomplish the promises of His mercy concerning the future repose and prosperity of the human race, when men shall beat their swords into ploughshares, and learn war no more; when fraud and violence shall cease for ever, and righteousness and peace prevail through the earth; when the Kingdom of the Redeemer shall triumph over all opposition, and the heathen shall be given Him for His inheritance; and when the earth shall be full of the knowledge of the LORD as the waters cover the sea.

And the people are requested to abstain from unnecessary labor and recreation on the said day.

GIVEN at the Council Chamber in *Boston*, this twenty-sixth day of June, in the year of our Lord One thousand eight hundred and twelve, and in the thirty-sixth year of the Independence of the United States of *America*.

CALEB STRONG.

By his excellency's Command, with the advice and consent of the Council.

ALDEN BRADFORD, Secretary.
God save the Commonwealth of Massachusetts.

TO READERS AND CORRESPONDENTS,

We intended to have presented our readers with a *Review of the Memoirs of Mrs. Ramsay*. It may be expected next month.

The communication of MIKROS on *Pastoral Visits* will be inserted; as will, also, the *Memoir of Dr. Oliver Brewster*.

We had not room for the pecuniary accounts of the *Massachusetts Missionary Society* in this number. They will be published in our next.